

The Living Church

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EDITORIALS & COMMENTS

The Leadership of the Church

THERE is a radiant vision of the Church as it should be, an apocalypse of the Heavenly City as it appears to some of its most eagerly devoted citizens, who prophesy its leadership in the incessant search for, and discovery of, truth and beauty and goodness; who wish that all the Gentiles might look to it as to the star of the Epiphany, "leading onward, beaming bright." The Church would thus be the great prophetic Voice preparing the way of the Lord, the great Look-out telling the world where its dangers and its safe course are, the great Investigator expertly announcing new inventions for making life fine and successful, the Guide, Explorer, Pioneer, the Herald of ideals not yet realized, the Moses upon the mountain viewing the Promised Land, the Star of the Sea leading to the port of heaven, the Eye of the body of mankind discovering what the body will eventually experience.

This ambition is essentially the same whether it takes a liberal or an ultramontane form. The liberal will tell a young ordinand that he is ordained for leadership in his community, for pointing out the ways of the Spirit to his world, for revealing values hitherto unnoticed in the life of men; that the Church is an agency not for the preservation of beliefs but for the discovery of truth. The ultramontane may piously hope for the time when every morning there will be a new dogma infallibly promulgated by the Holy See, a new divine revelation to be accepted along with his breakfast every day. For he likewise thinks of the Church as an agency for the discovery of truth, though he will not repudiate the "preservation of beliefs."

But the actuality of the Church's leadership in the world proves to be, in many affairs, a very tame thing indeed. Somebody else does the discovering, and the Church first frowns, then considers, and finally accepts. The leadership of Rome has been obscured by numberless incidents of this character. Rome adopted several clauses of the Apostles' Creed, the *Filioque*, the modern use of the sacrament of Penance, and many liturgical observances, from outlying provinces; Rome, in the great days of the councils of the undivided Church, can hardly be said to have originated any doctrine at all, whether orthodox or heretical; Rome, in later times, has slowly managed to adjust itself to modern astronomy, biology, economics, history, and biblical science, and perhaps it is even on the way to making terms with

a sort of socialism. Rome has advanced and hardened and sharpened its doctrine of the Blessed Virgin Mary and its doctrine concerning itself, on its own initiative, to be sure. But over and over again it has condemned a new idea, has then gradually accustomed itself to it, and has eventually assimilated it; it has shown itself an *ecclesia discens*, a following Church rather than a leading Church.

Some years ago, Mgr. Batiffol wrote in our *Constructive Quarterly* very sympathetically of this ability of the Roman Church, not to go after strange flesh indeed, but to digest a great deal of it when it has been served for a long enough time. The new ideas jar upon it at first, but give them time: correctives to the new theses are produced, and correctives to the correctives; and so Roman Catholicism pursues its way, deliberately, judicially; and in it no truth is lost. This sort of infallibility is quite sane and mild: one does not grudge it to Roman Catholicism or to any other teaching institution. Many teachers conserve truth in a similar way: the obstreperous, controversial originalities of the bright rebels in the class are resented in one year, quoted with amused tolerance to the students of the next year, and finally incorporated into the teacher's stock of ideas. "And in it no truth is lost." But this is a very different claim from that of infallibility, or even leadership, of the Church in discovering truth, or promulgating new statements of truth.

SAFE and sane as it is, this slow teachableness of the teacher has its exasperating side. Few of those who have stood for a "new learning" in the Church have been able to speak as suavely as Mgr. Batiffol of the beneficent process by which the Church has reconciled itself to novelty. Every heretic thinks he is a prophet, and expects the whole Church to come around to his view after his death; in the meantime he is apt to be bitter and angry because the Church suspects or condemns him. But the whole performance is as natural as can be.

The Church is like a healthy animal organism—when it is healthy—in that it interacts with the environment, both using the environment for its own purposes and adapting itself to the environment. Its color and hundreds of other features may be simply taken on by it from the world in which it lives. But it has its own push and drive, its own attack upon the world, its

own will to harness up its surroundings. It has at least its form, its quasi-idea of what it is to be when perfectly grown up, and everything in it and around it has to respect that form.

Once you catch the formula, you can find no end of "borrowings" by the Church from her Egyptian neighbors, and assimilations of the refractory by orthodoxy, until you may well believe that the Church is omnivorous. And you may be of those who greatly rejoice that this is so. There will be as much satisfaction in the modern foreign-missionary attitude, with its conservation of all heathen truth, as in the ancient Church's assimilation of Greek philosophy and Roman organization. The strength of this position is in the conviction that the truth must be *unanimous*, and that God reveals the truth consistently in many ways and times and places. You will feel that a doctrine is stronger if it appears in all religions than if it is peculiar to one. And for the present you will not shrink from borrowing from Rome or the Rotary or anything whatsoever; you will view with complacency the Anglican melting-pot of all religious ideas and values.

There are nevertheless some dismal after-effects of a prolonged omnivorousness. We do not repent of our comprehensiveness, or of our urging of it; as we see history, we see that among the characters of Christianity the one that had perhaps the greatest survival-value was its versatile digestive system. But we think some of our friends are too easily pleased with this trait. What is the use of surviving, if you are nothing but a reflection of your environment? If your church is just a nice, gracious place in which to think, feel, and do anything whatever, it might as well be sold for what it will bring. If your religion is just a mild, faint halo, or lighting-effect, or perfume, or warmish atmosphere which envelops your Americanism-as-is, it might as well be dead. If it fades out into a feeling of the satisfactions of civilization (the radio-announcer telling us about Christmas, the movies' Santa Claus gush, are among the painful diseases of an omnivorous Christianity) it might as well be dead.

We must have our moods of ferocious self-assertion, and cheerfully run the risk of being called bigots and fanatics. All through the history of our religion there has been a militant, world-opposing movement, a truly vital function of the religious organism, like the urge of any biological organism to live its own life, to push ahead in its own way. Over against this there has always been more or less of a pacifist, world-comprehending tendency, like the urge of any biological organism to make the best of what it finds, to eat anything it can possibly swallow. In the last century or so, most of our approbation has been accorded to the latter; we applaud the early Church fathers when they applaud Socrates, express gratitude to Platonism, or pray for the soul of the Emperor Trajan in purgatory, much as the audiences of *Abie's Irish Rose* applauded the Jewish rabbi and the Roman Catholic priest when they repeated the dear old formulas about all religions leading to the same heaven.

THE Dean of St. Paul's, in his recent article in the *Forum*, unless we grossly misunderstand him, suggests that the best religious thought of our age seems to be converging upon Christianity as the religion of the Spirit, without the infallible Church, the infallible Book, or even the infallible Inner Light, without any more distinct identification, definition, or determination of its content than is given by the witness of the spiritual life to itself. It seems to us that here again we have the Christian religion commended as a sort of generalized form, a sort of universal algebraic expres-

sion with its *x*'s and *y*'s, into which any and every "spiritual" value in any and every religion may fit.

We are not exactly pleading for a uniform for Christians—though much can be said for the uniform as worn by Quakers, Salvation Army, religious orders, etc.—a distinct dialect with special emphasis upon the correct pronunciation of *shibboleth*, separate Christian cities and villages after the manner of Zion and the Seventh-Day Adventist communities, a sharply marked-off Christian party in our national politics—though much could be said for all these. But in compensation for our tendency to accept everything and call it Christian, in compensation for our omnivorousness, we wish our Church to be keenly alive to its distinctive substance, and glad that there are some things which Christians believe and do, and some things which Christians will not believe or do, whether the world does them or not.

No new notion, this: but every now and then we feel we must say it again.

ACKNOWLEDGMENTS

NEAR EAST RELIEF	
Parish of St. Peter's Church, Hebron, Conn.	\$ 7.80
A Member of St. Paul's Parish, Peoria, Ill.	2.00
H. O. D. B., New York City	100.00
Grace Church School, Chanute, Kans. (for Armenian children) ..	25.00
In memory of John Mulligan, Yonkers, N. Y.	5.00
H. R.	5.00
St. Paul's Sunday School, Morris Plains, N. J.	3.00
C. B.	1.00
St. James' Church School, Painesville, Ohio	5.00
Mrs. Grauel's class, St. James' Church School, Painesville, Ohio ..	2.00
Church of the Good Shepherd, Augusta, Georgia	5.00
In loving memory of Rev. Charles M. Armstrong, January 15, 1917	15.00
Collection at children's Christmas Fair at	
sion, Bonne Terre, Mo.	3.08
Members of St. Alban's Mission, Albion, Neb.	1.50
Anonymous	.21
	\$180.59
ASSYRIAN RELIEF	
F. S.	\$ 2.50

DE SENECTUTE

As fade near things from out the vision of material sight,
When age creeps on,
So old men sit and gaze serenely on futurity,
Quiescent in the tender glow
Of Death's world,
Or wrapped in amethystine beams
And awful roseate hues
From Heaven itself.
So the sweet seer of Patmos—Holy Church has ever taught
Beheld the Vision for our comfort in extreme old age.
Approaching solemnly to this world's mystic portal bars,
Where august stands,
The Angel sole appointed to unlatch the pond'rous gate,
The spiritual eye of age
Is fixed
On revelation's border-lands,
Discerning wondrously
Some outline dim,
Yet clothed upon with Beauty's garments, Wisdom's 'broidery,
A scheme wherein somehow each thing has proper place assigned.
The old man sees enough to fold his hands in patient hope
And joy of peace,
And smile untroubled on a child, or flower, or grieving tears.
What is, returns to what shall be
And to what was.
The man has learned this much at length,
Creation's circle scanned,
The symbol owned:
The noblest strivings and attainments here, construed by him,
Are parts and fore-hints of that Sight God-seen by hearts made pure.
FLORENCE MARY BENNETT.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

DEAN BEEBE, of the School of Theology, in Boston University, is inviting the lightnings of an angry Protestantism upon his devoted head. He has lately recommended to devout Protestants the use of the Rosary! "Employed as originally intended, it is all but a perfect technique for worship": with that startling utterance he goes on to explain the adaptation of the Rosary to the needs of Protestant Christians. "The beads stand for something to think about, rather than something to say," he says; and there is no vain repetition in its use.

It is indeed a wholesome sign of true wide-mindedness, which we ought to welcome. The day is passing when to label a thing Roman Catholic is to condemn it utterly; and there are other labels which are quite as absurd if they are supposed to make an end of controversy. Perhaps you remember the story, however, of Mr. Gladstone's conversation with a good Irish Roman Catholic minister, about this very matter. Gladstone stated that he could understand many things in Roman Catholic use, but he could not reconcile it with his conscience to consider a Rosary where there were ten Hail Marys to one Our Father. "But surely, Mr. Gladstone," said his interlocutor, "everybody knows that one Our Father is worth ten Hail Marys!"

I NOTE that the Superintendent of Boston Methodism, the Rev. Joseph M. Shepler, has just resigned his position as a director in that organization, giving these reasons:

"I was one of those who helped to form the federation and have, from the beginning, been one of its directors. My reason for withdrawing from it is that it has been diverted from its proper purpose. The object of its formation was to cultivate good fellowship among the denominations and to work together for the religious welfare of our city along the lines upon which there is common agreement. Instead of keeping within this field the federation directors have assumed to speak in the name of the churches of Greater Boston on great national and international issues. They have no right to do this. The federation is a voluntary and self-perpetuating society and not the official organ of the denominations. Nor is it authorized to speak for them on any question. Therefore, such action is unwarranted and, I believe, does great harm to the cause of religion. For this reason I have withdrawn from it."

Federation, Federal Council, what not, there is always confusion, misunderstanding, hard feeling; and we can be more than ever glad that "Federation is a word we have no concern with," as the good schoolmistress in *Sentimental Tommy* put it.

IN THE New Year's number of *Association Men*, Dr. Cadman has an article on Christians Living Together, which is well worth reading as a plea for coöperation among the followers of one Master. Just what that may involve is by no means clear; but the following extract is well worth quoting. Would that we were all worthy of such a tribute! The unhappy Bishop of Birmingham might well ponder these words:

"One hears and reads much of the Anglo-Catholic party in the Church of England and the Protestant Episcopal Church of America. Whatever its opponents may urge against its validity, none, I venture to say, will deny its vitality. The clergy of this branch of Anglicans are covering Great Britain with a network of missions, retreats, and costly sanctuaries of various sorts. They spend and are spent in glad and willing sacrifice for the poor, the desperate, and the outcast. Of what use is it for us who criticize Anglo-Catholics to pin our faith to gifted preachers? Are we not already bemused by talk? Away with the false emphasis on words! Is not the humblest faithful pastor who spends his all for his lowly parish the spiritual superior of that most eloquent divine who seldom, if ever, gets beyond eloquence? While he receives private patronage and public applause, these Anglican priests, whom some condemn, give up much the world counts necessary, even for a clergy-

man. Do they regret it? No, they rejoice and prosper. It is fruit that tells and they bear it abundantly.

"Another faction speaks of spiritual mysteries that have upraised and blessed numberless souls as the mummeries of magic. This falling foul of one another does not argue for a great and noble religious faith. On the contrary, it indicates spiritual weakness, fear, and defeat."

I FOUND this exquisite little prayer reprinted in a newspaper the other day, and give it place here for dear Litledale's sake as for its own:

"MORNING HYMN

"Now the sun is in the skies,
From my bed again I rise;
Christ, Thou never-setting Sun,
Shine on me, Thy little one.

"Watch me through the coming day,
Guard me in my work and play;
Christ my Master, Christ the Child,
Make me like Thee, Jesu mild.

"Christ, Almighty King above,
Thee I pray for all I love;
Christ who lovest more than I
Help them from Thy throne on high.

"Christ of Mary, born for me,
To Thy name I bow the knee;
Saviour, bring us by Thy grace,
To Thy happy dwelling-place."

R. F. LITLEDALE.

After that, how peculiarly rubbishy and fallacious seems this quotation from a popular idol of the moment:

"To be a true Christian it isn't necessary for one to belong to any church. One must be a lover of Jesus and of those things for which Jesus stood. Christianity, as Dr. Harry Emerson Fosdick points out, was a simple thing when it began. 'It was,' he says, 'just a group of men keeping fellowship with Jesus and learning how to live. That was all. They had no creeds to recite when they met together; what they believed was still an unstereotyped passion in their hearts. They had no sacraments organizationally enforced to symbolize their faith. They even had no organization; they never dreamed that the Christian gospel was to build a church outside the synagogue. That was Christianity in the beginning; a group of people keeping fellowship with Jesus and learning how to live.'"

SOME ANONYMOUS WRITER has given this résumé of a real Churchman's duties:

"The Churchman will come to church at least once every Sunday. A real reason will be necessary to keep him away. If there is such a reason he will have his own service out of his own Prayer Book.

"He will come to church on time, kneel for the prayers, sing the hymns, say the responses.

"He will receive the Holy Communion with regularity; certainly not less than once a month and, if possible, oftener.

"He will say his private prayers morning and evening every day.

"He will ask God to bless his meals. 'Bless, O Lord, these Thy gifts to our use and us to Thy service; for Christ's sake. Amen.'

"He will read his Bible.

"He will make a regular contribution to his church, according to the local plan of giving.

"He will also make a regular contribution to the missionary work of the Church.

"He will become a member of some parish organization and help forward the parish activities.

"He will subscribe to some Church paper and read it in order that he may be up to date as a Churchman.

"He will invite his friends to come to church with him and will speak well of the Church to them. In other words, he will be a missionary."

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

GOD'S CALL TO MAN

January 17: The Second Sunday after Epiphany
God's CHOICE OF MAN

Read St. John 15:16-21.

WHEN we have examined man's religious instinct, and given weight to the desires which prompt him to the search for God, it sometimes seems to us that religion is a very human affair. Religion, it has been said, is man's action upon the moral and spiritual side of his nature; it is the sum of his inner necessities. The implication is that it is that alone. If it is, then religion may be nothing more than man's conscious or unconscious creation; it may be identical with the religious psychology to which, under the undue influence of our modern subjectivism, it is greatly in danger of being reduced. It may exist independently of objective facts, even of the actual existence of God Himself. All this is foreign to the religion of the Bible. The Bible portrays, with a sympathy and insight which are very remarkable, man's inner struggle toward goodness and faith; but it sees this movement as the counterpart and answer of another movement—that of God to man. In the religion of the Bible God is always the prior term. "Ye have *not* chosen Me, but I have chosen *you*," is the truth upon which all the religion of Scripture is built.

January 18
God's CHOICE OF ABRAHAM

Read Genesis 12:1-9.

THE fundamental belief of Hebrew religion was that God stood in a covenant relation to His people. At the beginning of their history God had made a definite revelation of Himself; He anticipated man's discovery of Himself; He declared His nature and His purposes. All this is summed up in the experience of Abraham. What is significant in that story is not Abraham's embarking upon a self-suggested voyage of discovery, but his adventure in response to the call of God. Back of all his action is the belief that God had reached from heaven and claimed him. Even before Abraham had justified God's confidence or merited His mercy, God had shown him His good-will. Vital religion always begins with the thought of God.

January 19
God's SEARCH FOR MAN

Read Psalm 139.

OLORD, Thou hast searched me out and known me." Even when we have escaped that false estimate of the nature of religion which makes it only our own essay to God, there still remains for many people the difficulty of believing that God can actively interest Himself in the individual. "I am not inclined to think that a God, with all the universe upon His hands, is bothering about me," said a friend recently. He reflects a common attitude. The writers of the Psalms had a truer insight into the nature of divine greatness. They poured out all their amazing wealth of words in exaltation of God's power in life and nature, but they saw that His real greatness lay in the exercise of an infinite care of every detail of His vast creation. "My times are in Thy hand." At every moment God is upon the search for us, to bring to us His love and mercy. God not only comes to us, but He comes to each individual with all the full intensity of graciousness and power.

January 20
God's SEARCH FOR THE SINNER

Read St. Luke 15:3-7.

THE Gospel is a system of supernatural Grace. That means that God is giving, even where His gifts are least merited. He does not wait for men to come to Him; He goes to them with His blessings. That was the heart of our Lord's teach-

ing. Nowhere is teaching driven home more forcibly than in this parable. Man in his pride and folly has gone astray, has involved himself in all the mazes of sin. Behind Him go the patient feet of God. All the divine energy is concentrated upon the finding of a lost human soul, which, in its stupidity, may not even know itself to be lost. How different all this Scripture teaching is, with its insistence upon God's saving activity, to the complacency with which we often measure our own moral and spiritual progress! How different, how infinitely more real and satisfying it is to the sinner who realizes the tragedy of his sin!

January 21
God's REBUKE TO ELIJAH'S SELF-SUFFICIENCY

Read I Kings 19:9-18.

IHAVE been very jealous." Did the accent fall upon the "I"? We suspect that it did. Elijah had been working for God, but his reliance had grown to be upon himself. He had the overconfidence of a masterful man. He had grown to look upon himself as essential, and to feel that God's cause was involved in his own successful handling of it. When he failed, he felt that all had failed, and grew despondent. In the experience of the cave God showed Elijah that He was the power behind His own cause. Here is a lesson to be learned. We estimate with elation or depression the progress of religion. It seems to us so dependent of our efforts, or of men's acceptance of them. That is because we are thinking in terms of ourselves and not of God. Remember that while God chooses us as His agents in His work, He is Himself at work. Make religion a subjective thing, and our work, too, personally our own activity, and we are at the mercy of moods. Put God first and we can work with confidence.

January 22
God's GIFT OF GRACE

Read Romans 5:1-10.

IT is not by any means true that earnest men and good men have been able to steer their own lives serenely through the storms of moral and spiritual conflict to the haven of peace. It is often otherwise. Such men have often grown acutely aware of their own weakness and insufficiency. With St. Paul the most intense moral effort resulted in a sense of frustration. It was so strong as to find expression in the cry, "O wretched man that I am, who shall deliver me from the body of this death?" It has been to those who have learned that man cannot save himself, that God has brought home the sheer necessity of grace. "The law of the Spirit of life in Jesus Christ has made me free from the law of sin and death." Religion must begin with an active God. We cannot raise ourselves above the level of our natural powers. The Gospel insists that we are not dependent upon these powers. There is available for our asking the whole treasury of Grace.

January 23
CHRIST'S KNOCKING AT THE HUMAN HEART

Read Rev. 3:14-22.

WE are trying to find God, and all the time God has come near to us. In the Person of His Son Jesus Christ He is knocking at the door of the human heart. The Incarnate Christ is among us. That is the Gospel's supreme message regarding the man-ward activity of God. "He came unto His own." We must, because we are truth-loving and possessed of the reverent spirit of inquiry, ask how God reveals Himself through the nature of our own minds. We must have our psychologies of religion. We must trace the paths and methods of man's laborious advancement to God, but do not let us mistake a manner of inquiry or a method of understanding for religion itself. We have not thought our way to God; He has discovered Himself to us. God was manifest in Christ, and we have seen His glory.

The Consecration of the Rev. Dr. Mitchell

THE Rev. Walter Mitchell, D.D., Field Secretary of the Diocese of New Jersey, was consecrated Missionary Bishop of Arizona in Christ Church Pro-Cathedral, Trenton, on Tuesday, January 5, 1926, the even of the Epiphany, by the Presiding Bishop, the Most Rev. John G. Murray, D.D., assisted by the Rt. Rev. Drs. Matthews, Bishop of New Jersey, and Atwood, the retiring Bishop of Arizona. Seven other Bishops took part in the consecration, and a large number of the clergy of the Diocese were in the procession, as were also Dr. John W. Wood, of the National Council, and other laymen.

The preacher was the Rt. Rev. Dr. Guerry, Bishop of South Carolina, and the substance of the sermon was a strong but simple appeal for the lifting up of Christ as the Saviour of men. In considerable part it will be printed in these pages next week.

The presenters of the Bishop-elect were Bishops Knight, of New Jersey, and Finlay, of Upper South Carolina, and the attending presbyters were the Rev. Dr. W. H. DuBose and the Rev. R. Bland Mitchell, brother of the Bishop-elect. Bishop Lloyd read the certificate of election, Bishop Brown, of Virginia, the canonical testimonial, Dean Johnson, of Phoenix, the certificate of ordination, Archdeacon Shepherd, of New Jersey, the confirmation by the House of Deputies, and Bishop Cook, of Delaware, the mandate for consecration. Bishop Darst, of East Carolina, said the Litany. In the celebration of the Holy Eucharist, which followed, the old form, previous to the recent revision, was used throughout, with the exception only of the Proper Preface recently adopted for the Epiphany.

At the close of the service a luncheon was given at the Stacy-Trent Hotel for the clergy and many invited guests. Bishop Matthews presided and introduced the speakers. The Rev. John F. Fenton, of Metuchen, spoke for the clergy of the Diocese, and on their behalf the Rev. George T. Gruman, of Scotch Plains, representing a committee of the clergy, presented Bishop Mitchell with a pectoral cross and chain. Mr. John H. Pencheon, of Westfield, spoke on behalf of the laity. Bishop Atwood, of Arizona, extended a warm welcome to his successor. Bishop Knight was the next speaker, and then Bishop Matthews made the presentation of the Bishop's ring. The Presiding Bishop spoke on behalf of the National Council, after which Bishop Mitchell made a fitting response. The Doxology, followed by the benediction by Bishop Murray, closed the gathering.

It is understood that Bishop Mitchell and his family will leave for Arizona within a very few days.

Dr. Mitchell, who was elected Bishop of Arizona at the last General Convention, is of excellent American pioneer stock. His family originally settled in Virginia, but in the early days of the Republic, began, as did many another Virginia family, emigration toward the west.

The first generation went into Kentucky, where Dr. Mitchell's grandfather was born. Thence the family went to Missouri, where Dr. Mitchell's father was born. His mother's family went west by the southern route, going by way of Mississippi to Arkansas, in which state Dr. Mitchell's parents were married.

Dr. Mitchell's father, it is interesting to state, was a 'forty-niner, going out to the California gold fields in the usual ox-wagon way, and returning by way of the Isthmus of Panama to New York, and thence home to Missouri.

Dr. Mitchell was educated in the Missouri School of Mines, Rolla, Mo., where his father moved after having served as Adjutant General of the state for four years. This course was broken into by Dr. Mitchell's going to Washington to succeed his older brother as confidential secretary to Senator Cockrell, of Missouri. Shortly after his arrival in Washington, he was put in charge of the democratic side of the Senate Chamber, under the Assistant Sergeant-at-Arms.

During this time, or most of it, he attended at night what is now George Washington University. He completed his education by a year in the college of the University of the South, and the theological course of the seminary there.

Dr. Mitchell married Miss Susan Glass Baker, of Frederick County, Virginia, a resident of the Shenandoah Valley, in which her family settled in 1763. Her father was Colonel of the Second Virginia Regiment during the Spanish American war.

While rector of the Porter Military Academy, Charleston, S. C., Dr. Mitchell served for two terms as President of the old Charleston Bible Society. This Society is the second oldest in the country, and has numbered among its presidents such men as C. C. Pinckney, of Revolutionary fame. Dr. Mitchell was also a charter member of the Charleston Juvenile Protection Society, which was organized in the absence of any juvenile court system in that city.

The following is a letter received by Dr. Mitchell from the Field Department of the Diocese of New Jersey on receipt of his resignation as Executive Secretary:

"It was with mingled feelings that we received notice of your resignation from the office of Executive Secretary, at the meeting of the Field Department held last Friday; our grief at losing you was mingled with joy that you had been counted worthy of the sacred office to which you have been called.

"In the short time that you have been with us we have learned to know and love and trust you. We have noted the earnestness and sincerity and industry that you have put into your work, and these qualities, coupled with genuine ability, have resulted in accomplishments far beyond what anyone had a right to expect in so short a time. It is not, however, the actual achievements for which we believe we are most indebted to you, but for the foundations which you have laid for future work. Enough has been done to convince us that if you had been spared to us, all our ambitions for the missionary work of our Diocese would have been realized.

"Be sure, my dear Dr. Mitchell, that our heartiest good wishes will go with you to your new and most difficult task, and we shall always give thanks on every remembrance of you."

SOCIAL SERVICE SUNDAY

THE Department of Christian Social Service of the National Council, through its Executive Secretary, the Rev. Charles N. Lathrop, wishes to bring to the attention of the American Church the fact that the Third Sunday after Epiphany, January 24th, is a day which many social workers will observe, and on which they desire the spiritual help of their friends and brethren.

The Presiding Bishop has put forth a collect, suggesting its use on this day, as follows:

"Almighty God, our heavenly Father, who hast taught us by thy dear Son to love Thee and to love our neighbor as ourselves; Send Thy blessing, we beseech thee, upon those who are giving themselves to the service of their fellow men and sustain them in all their work, that they may strive with the consciousness of thy presence and approval; until at last by Thy mighty power the dawn breaks over this troubled world and the shadows forever flee away; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, world without end." *Amen.*

To this it is also suggested that the second collect of Good Friday, as found in the Prayer Book be added.

Further, it is suggested that the parish have a corporate communion for Social Service workers, to be followed by a breakfast. It is hoped, too, Dean Lathrop says, that it will be possible for the clergy to touch on the social responsibility of the Christian in their sermons on this day. Other suggestions for the keeping this day are taken from a folder that has been sent out to many of the clergy:

"The social workers of your community are doing a trying work. They need the Bread of Life and pastoral association lest they grow hard and lose faith in God or man.

"That His 'Will be done on earth as it is in Heaven' is not applied in human relations, even by Christians. It needs the Prophet's voice to show its present force and application."

This is the third year the Department has suggested this Sunday. The result has been unexpectedly successful. Parishes all over the country are keeping this corporate communion, and having the breakfast. Groups of social workers, Church people, are brought together, who, in many cases, did not even know their fellowship in the Church. This observance has thus been helpful to hundreds of social workers.

Presiding Bishop Assumes Office

WITHOUT any ceremony other than a celebration of the Holy Communion, attended by the entire staff at the Church Missions House, the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, assumed his duties as Presiding Bishop of the Church on the morning of January 4th. Like the simple, unassuming, businesslike executive that he is, Bishop Murray entered his office, said a pleasant "good morning" to the office attendant, and took charge as Presiding Bishop and President of the Council, to which he was elected at the General Convention in New Orleans.

Following the service of Holy Communion, at which Bishop Murray officiated, he met the entire staff informally, "to have the pleasure of knowing you all," he said. For the rest of the morning the new Presiding Bishop was in conference with the executive heads of the various departments of the National Council.

On the afternoon of January 4th the Presiding Bishop received the representatives of the press of New York, with whom he chatted informally for an hour. One of his striking statements to the reporters was this: "The press and the pulpit together very nearly control the affairs of life. When they understand each other and live up to their ideals they can do more than any two agencies in the world. Certainly the Church has no stronger coöperating agency than the press."

Bishop Murray also made an impressive statement at this interview regarding the fund for the wiping out of the deficit. After announcing that, on New Year's Eve, he had been handed, at a service in Holy Trinity Church, Philadelphia, a check for \$50,000 representing part of the contribution of the Diocese of Pennsylvania toward this fund, with an assurance that \$110,000 more would be forthcoming shortly, and declaring it was the largest contribution for Church uses he had ever held in his hand, he said:

"Some one said to me the other day that people object to dropping money into a hole—referring to paying off a deficit and that it seemed like subscribing to a vacuum. But that is an entirely erroneous view. This deficit represents work that has been done, things that have been accomplished—missionary salaries paid, churches, parish houses, hospitals, rectories erected. But more than things which have merely a material value, it represents redeemed souls, worth more than the wealth of all the world. This Church is by no means a bankrupt institution. We are going to wipe out that deficit, and what is more, we are working toward a situation in which there will be no deficits in the future."

One other striking utterance of the Bishop at this interview was in relation to the business career which he rounded out before entering the Church. One of the reporters asked:

"As a result of your business experience, do you feel that the clergy should have some business training before entering the Church?"

"I feel," replied the Presiding Bishop, with twinkling eye, "that the clergy are not so much in need of business education, as many business men are in need of some religious instruction!"

It had been arranged by the staff at the Missions House to entertain Bishop and Mrs. Murray at an informal tea in the Emery Room on Monday afternoon, but the news of the sudden passing of Edward Sargent, Secretary for Church schools in the Department of Religious Education, that morning, caused an indefinite postponement of the affair.

On Tuesday, January 5th, Bishop Murray made his first formal appearance as Presiding Bishop at the consecration, in Christ Church Pro-Cathedral, Trenton, N. J., of the Rev. Dr. Walter Mitchell, as Missionary Bishop of Arizona.

The Presiding Bishop has announced that a special Convention of the Diocese of Maryland will be called to meet early in April to elect a Bishop Coadjutor for the Diocese, and thus take off of the Presiding Bishop's hands a part of the work in that Diocese while he is administering the duties of Presiding Bishop and President of the Council. Bishop Murray, however, will, of course, retain his jurisdiction of the Diocese. Pending the election of a coadjutor, the Rt. Rev. Henry St. George Tucker, D.D., former Bishop of Kyoto, will take over Bishop Murray's visitations in Maryland.

The first week of Bishop Murray's term of office finds him

flooded with invitations to preach and speak in all parts of the country. His acceptance of many engagements this early in his term emphasizes his expressed intention to visit every missionary district on the continent and every diocese, "the door of which is opened to me by its Diocesan." Bishop Murray with a smile added that he was sure there would be a welcome for him throughout the Church.

Bishop and Mrs. Murray have taken apartments in a hotel in Gramercy Square, just around the corner from the Missions House. The interesting fact is noted in this connection that the Presiding Bishop will reside in a hotel built on the site of the former residence of Col. Robert G. Ingersoll.

CATHOLIC CONGRESS PRAYER CYCLE

THE Cycle of Prayer, which has been instituted by the Committee on the Catholic Congress, has been taken up in every part of the country with no little enthusiasm. The work was begun with the Advent season, and during December nineteen parishes were engaged in the continuous work of prayer for the conversion of America to the Faith of the Church, and to a deeper consecration to the personal love and service of our Lord. The method of observing the Weeks of Prayer differed according to size and organization of the different parishes. In all of them there was a daily Mass and a gathering of the faithful at some convenient hour, for the work of corporate intercession. In some, the work of prayer was much more intensive. In a considerable number of them the rectors were able to organize continual intercession in church, day and night, for the entire period of seven days. In one New England parish—a comparatively small parish in a suburban town—the twenty-four hours were divided into periods of fifteen and thirty minutes, the women taking the morning hours, the boys and girls alternating with the afternoon hours, while the men of the parish kept the watch before the altar through the night, from an early evening hour until the Mass the next morning. The rector reported the most encouraging results.

"It was," he said, "better than any mission I have ever seen preached in a parish. Men and women, kneeling alone in the church, found God in a way many of them never found Him before in their lives. The whole thing gave a tremendous spiritual uplift to the parish."

Like reports have come to the Committee from every quarter where the Cycle is being observed. Another parish located in a larger city, which was able to keep up the work of prayer through the twenty-four hours, found it not only easy to enlist more men and women than were needed for the work, but all through the day, large numbers of worshippers, besides those who had made themselves responsible for the special periods, filled the church, joining in the work of continual intercession. During the hours of the evening in this parish, so great was the attendance, that the rector held various organized intercession services, such as litanies, stations of the cross, etc., all the prayers and devotions being for the intention of the Cycle.

Naturally, it was somewhat difficult for parishes to keep up the work of prayer during the Christmas festival, owing to the large number of public services, and the preparation necessary for them. Several houses of the Sisters of the Holy Nativity therefore undertook to keep the Cycle during the holidays. Twenty-four parishes are listed for the month of January.

The organization of the Cycle has been completed for seven months of the year, with an average of five parishes, or religious houses, engaged for each week so far. At the rate the applications are coming in, it is likely that through the year the weekly average of parishes engaged in the work will run far beyond this. The requests for admission to the Cycle are from every section of the country, from Texas, up through the south into New England, and all through the middle section of the country, from ocean to ocean. It is not unfair to

(Continued on page 370)

The Trust of the Gospel*

By the Rt. Rev. C. E. Woodcock, D.D.

Bishop of Kentucky

As we were allowed to be put in trust with the gospel, even so we speak.—1 Thess. 2:4.

THE heroic Apostle to the Gentiles had been first tried before he was trusted to preach the gospel. The text would bear the meaning of "approving on trial," and would seem to gain in significance if we translate it thus; "As we have been approved of God to be entrusted with the Gospel." Feeling the solemn trust laid upon him, St. Paul goes on to say, "Even so we speak; not as pleasing men, but God, which trieth the hearts." . . .

God has had His witnesses in every age, but never before was there so glorious an opportunity nor so deep a need of the gospel as confronts us in these days of drift and stress. We are living in an era where so many of its perplexities arise from its uncertainties. It is an age that has done so much to muddle its own civilization and then looks on deeply puzzled by effects which it could in nowise anticipate. This is not a hopeless age, notwithstanding that it is a bewildered and distracted world, upset by many problems of its own making. For a moment there seems to be a maladjustment of experience and ideals, yet it contains this hope that men everywhere refuse to be satisfied with conditions as they exist. We who hold fast to the hope of the gospel cannot sympathize with the pessimistic spirit that characterizes this as an "age where the anarchy of speculative thought is almost a harmony compared with the chaos of moral ideals."

Whatever the fault of our times we have, at least, a very hopeful sign in its acute restiveness. The world is turning from some things that do not really matter, and demands the worthwhile. People are growing weary of being regulated and reformed. It is not regulation but a spiritual revival that is able to help this age. What the world needs is not reformation by law, but redemption by Christ. There is encouragement in the fact that men have neither lost their souls nor their individuality when they become restive and impatient over invasions of their personal and intellectual liberty, to the exclusion of their right to self-expression and self-determination. Every realm of thought and action has its own peculiar and inherent rights, which are not subject to the control of any other sphere of thought or expression. The failure to respect this freedom has brought about an invasion which attempts to restrict this liberty of thought and research in what should be free fields of knowledge and investigation. . . .

We hope that a more enlightened frame of mind may prevail, and that neither a narrow materialistic spirit, on the one hand, nor a bitter dogmatic temper, on the other, will persist in taking either its science or its religion from "belated sources" and continue to arrive at biased conclusions. "Let it never be forgotten," said Boyd Carpenter, "that the attempt to limit the range of facts which a man's reason has a right to examine, will end in the dethronement of all true knowl-

edge. There are facts which must be reckoned with, even though they remain unexplained and at present inexplicable." . . .

THE great mission of the Church is to help men, who are tempted and bewildered and struggling and dying, to find God. It is to encourage them to recover their spiritual ideals and to realize their deferred hopes. Neither pure reason nor exact science claim, nor are sufficient of themselves, to accomplish this end. It is strongly felt that something super-rational must be woven into the social and intellectual fabric of modern

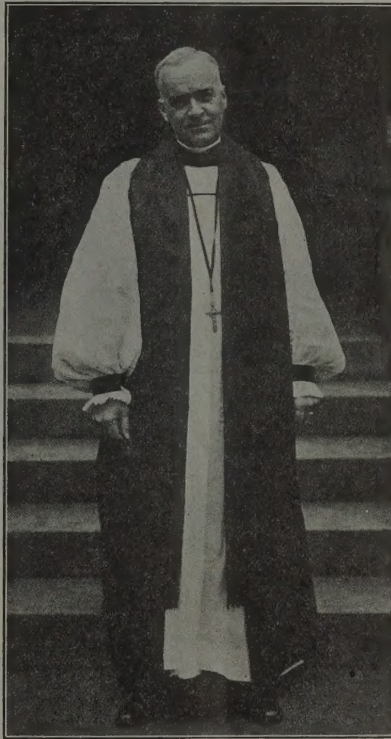
life. Men sorely need guidance into the way of peace; a super-social, super-natural leading that lies beyond the scope of philosophic and economic visions. For there is a deep, underlying hunger in the hearts of men for what is true and what is holy. There is an admitted need of spiritual help that will steer men clear of the Scylla of creed and the Charybdis of despair. It would make for a new and larger life for men to trust God to satisfy their soul's craving for moral and spiritual freedom. Such a message God has for man, and this message He has entrusted to His Church. We call it the gospel; the gospel of help, the gospel of hope, the gospel of pardon, and the gospel of peace. It is the revelation of God's love and purpose and promise.

When man lost his first estate, he lost his way, but he did not lose God. Sin had left man the subject of death and the object of despair. But the Incarnation, in rediscovering man to himself, showed him what sin had marred and disfigured in him. It revealed to him far more, however, for it disclosed to man what God still saw in him to justify his creation and then recreate him through atonement. Then the Incarnation and the Atonement declared man to be the object of God's love and the subject of life, hope, and immortality. Jesus Christ did not come down on the earth merely to preach the gospel, but to accomplish a purpose;

that, when that purpose had been fulfilled, there would be forever a gospel to preach. The message of God to men, through His Church, is an extension of the Incarnation, a full share in the atoning sacrifice of the cross, and identification with Christ in life and immortality. "This is life eternal, that we may know thee the only true God, and Jesus Christ, whom thou hast sent."

How sadly, here and there, we are confusing the truths of the gospel by encrusting them with a veneer of social altruism and modifications of imperfect faith. Many are obscuring the light of the Word of God by associating other things with it in such a manner as to take away the supremacy of the gospel and make it only relative. When the gospel is only relative, it then becomes only auxiliary, and secondary. . . .

Again, there are so many centrifugal influences tending to force the gospel toward the circumference and not keep it at the center of all our teachings. We have been put in trust with the gospel and we should be alert to sense the danger of our moral and social consciousness being so developed as to outrun our spiritual consciousness. We must guard against the think-



THE RT. REV. MIDDLETON STUART
BARNWELL, D.D.,
Bishop of Idaho

*From the sermon at the consecration of the Rt. Rev. M. S. Barnwell, D.D., Bishop of Idaho.

ing more in terms of social welfare than of salvation; in bodies and environment than in hearts and souls. Nothing, surely, should be neglected in the way of service for the relief of human needs, and the bettering of wrong conditions. These, however, are not ends; they are opportunities and are auxiliary to the gospel. These good works are the fruits of the gospel and should interpret its meaning in terms and forms of love, and sympathy, and fellowship. The gospel is entrusted to us primarily to save souls, to build up spiritual character, and to exalt worship. This is the starting point and good works are the outcome. There is no hope of permanent social and moral uplift that is not established on a spiritual foundation.

We are coming to feel that there is no small danger in the over-organization of our parishes with so much of the institutional and mechanical side of service, in the serving of tables, as to leave insufficient time to minister the gospel of God. . . .

We pass to a word about the messenger of the gospel. . . . God has appointed divers orders in His Church to become His agents in ministering the Gospel. There is one high calling, which all share in common, and that is to be called to be a messenger and herald of God. It would increase our appreciation and enlarge our apprehension of the meaning of this holy office to accept this trust at God's estimate.

WE need, in these days, a stirring revival, not of the people—that will follow—but a revival of preaching. It might not exceed the limits of courtesy to designate this by another term, namely the reformation of preaching. Then we further need a more adequate preparation of the preacher for the larger demands of the pulpit. It will not satisfy the present day conditions to have a clergy less highly trained than the average of the people to whom they minister. Education alone will not win souls, but the lack of it will lose opportunities. We need higher standards, broader education, and a more exacting preparation. We have many illiterate souls, but they will not be won by an illiterate ministry. We have tried to keep our standards high, but they will still bear much advancement. We need a revival of preaching that it may recover some of its lost power. We require, quite as much, a reformation of preaching that it may recover some of its lost meaning. . . .

There is a type of preaching which concerns itself almost exclusively with current events, or is much given to dwell upon institutionalism, political economy, and civic uplift. Instances are not wanting where more time is devoted to public affairs or the discussion of scientific questions than to the distinctive preaching of the gospel. Some of these subjects must be dealt with at times, but many of them are more appropriate to the forum or the platform than to the pulpit. Many things are discussed from the pulpit which are merely academic to the laity, and in which the laity are better versed. If secular subjects predominate in the pulpit, then many who look up to be fed will turn away in disappointment. The words of Phillips Brooks, in speaking of the "ministry for our age," are quite apropos of our own times; "There is nothing that could do more harm to Christianity today than for the multitude of preachers to turn from preaching Christ whom they do understand to the discussion of scientific questions which they do not understand." . . .

The pulpit has a province all its own, and that is to preach the gospel; in this province it has no competitor. The pulpit will enlarge its power and influence when it devoutly seeks to lead men up to the truth and righteousness, striving to call men back to God and up to God; bringing them first

in touch with Him and then persuading them to do His will. With such foundation and background, men will then be prepared to go forth and grapple with the problems of the world. Outside their own province, very few preachers have either the time or the special training to become experts in many fields. Each one, however, has dedicated himself to be a preacher of the gospel and in this field he should be ambitious to be an expert.

The purpose of preaching must be the very thing that determines the character of sermons. What is preaching? It is not merely oratory, it is not mostly eloquence, it is not love of argument, it is not chiefly controversy, nor is it mainly a finished style. There has been no great preaching that was not the preaching of doctrine. Its aim and purpose is for man's salvation, and its medium is a personality interpreting the truths of God to men. To assure this the preacher must know his people and keep in close and sympathetic touch with them. He must have a profound love and respect for the souls to whom he ministers. Without sympathy and appreciation there can be no spiritual affinity. But with a love for humanity, and with a strong consciousness of being God's mouthpiece, the preacher will have something to communicate through a personality inspired by God. When the preacher possesses these qualifications, then there is no spoken word more richly laden with comfort and assurance. Such a messenger of God belongs to his age, his fellow men and to his God; for he is a power in possibilities, in holy realities and for immortal destinies.

(The sermon was concluded by an address to the Bishop-elect.)



BISHOPS AT THE CONSECRATION OF DR. BARNWELL, IN BIRMINGHAM, ALA., DECEMBER 30, 1925

A WORTHY LETTER

THE PASTORAL LETTER of the Episcopal Bishops of the United States, issued on the occasion of their triennial convention at New Orleans, is a praise-worthy document. It sticks to fundamentals, and asserts the undying principle of Christianity. At the moment, when modernism is making such deep inroads into non-Catholic Christianity, there must needs be a strong assertion of the unchangeable fundamentals of Christian faith. It would be a mistake to understate the vogue of modernism. Its very indefinite and its specious appeal to reason makes it attractive to untrained minds. The vagueness of belief accompanied by a high attitude of science undoubtedly carries weight with the American people. Public sympathy is decidedly with modernism, because modernism is not understood. Dogma is reviled because those engaged in attacking it neither comprehend nor define it. If the divinity of Christ is rejected or even tampered with, there is no reason for the existence of Christianity. It is needful, therefore, to set forth in strong and intelligible phrase the divinity of Christ. A living faith in Him is the first essential for Christian life. To believe in Him, to pray to Him, and to strive to follow Him are the minimum requirements for a Christian life. To know Christ is to love Him, and to love Him is to keep His Commandments. It was particularly opportune to pillory the trickery of certain religious teachers, who have played on the saying, "the religion of Christ and the religion about Christ." That was a piece of charlatanry that made an epigram, utterly false and misleading. It was a frank challenge to the world to state that when faith in Christ departs the hope for the salvation of the world and the individual takes wings.—The (Roman Catholic) *New World*.

WE CAN never realize our greatest needs if we just live within the confines of human knowledge. It is only when we let God in, as the informant, that we are going to know wonderfully and increasingly.—Rev. William Porkess, D.D.

Gold, Frankincense, and Myrrh

or

The Gifts of the Magi

By The Rev. B. Z. Stambaugh

THE visit of the Wise Men to Bethlehem has been a fertile field for speculation and fancy. A wealth of legend has accumulated, dealing with many interesting details which the story in St. Matthew, with its superb brevity, leaves untouched. Tradition has fixed the number of the Magi as three—although there seems to be no particular reason for this, other than the fact that it is a mystical number, and three gifts are mentioned. These three, moreover, bear legendary names, by which they are known in literature and art. The gifts, likewise, which they brought to the new-born King, have come in for much fanciful and poetic interpretation, and a miraculous symbolism has been attributed to them which our prosaic minds find rather oppressive.

Yet without being overly credulous, it seems reasonable to suppose that these three gifts may have been mentioned by the writer of the second chapter of the Gospel according to St. Matthew because he had found in them a mystical symbolism which corresponded to his perception of the mission of our Lord. It is even possible that the Wise Men, too, had allowed symbolism to influence their choice of gifts. For the expectation of the Kingdom of Heaven had been spreading through all the earth, and the Magi cannot have been uninfluenced by those cults that were beginning to promise human regeneration.

From time immemorial, Gold has been the symbol of royalty. Frankincense is the symbol of deity, of prayer, of religion. Myrrh has long stood as a token of the bitterness of human sorrow and trouble. It is not unlikely that the Wise Men recognized, not only the Royalty of the Holy Child, but also the Divine nature that was in Him, and it is evident that He represented to them a hope of release for mankind from immemorial woes. The three gifts are full of suggestion, and may well form a basis for our meditation in the Epiphany season.

I. GOLD

THE love of money has truly been said to be the root of every kind of evil. Yet Gold, as the symbol of material equipment, has always played an important part in the achievement of righteousness, and it is a necessity for the building and the establishment of the Kingdom of God on earth. Nothing, I think, can better express this (although it would be indefensible as exegesis) than words with which we are all familiar in the Revelation of St. John, who saw the Holy City, the New Jerusalem. He said, "The streets of the city were pure gold" (Rev. 21:21). This has colored all our childhood notions of heaven, and it may vitally influence our maturer conception of the Heavenly Kingdom in process of establishment on the earth.

A city's streets are the channels through which flow the currents of its life. The Church, the City of God, must have its arteries of life, its channels of activity. That is why the Church must be something more than merely the number of all believers. That is why it is not enough for you and me to try to live in the spirit of Jesus, without being admitted to the corporate life of the Church as a visible institution. The Church is not merely the sum of its members. It is the organism through which its members express the divine life that is in them, and by which the divine life in them gains strength. It must have articulated form, its units, its guilds, its councils, its orders of ministry.

OF course there are many good people who honestly believe that they can live a Christian life without the obligations and responsibilities of Churchmanship. But the Christian life is not a private matter between the individual and God. It is the coördination of one's whole nature with the lives of others for the fulfilment of God's will. So there must be organization, division of labor, specialization. There must be highways cast up, preparing the way of the Lord, highways by which Christ

may go forth to transform the earth and make it truly the Heavenly Kingdom.

And these streets are paved with Gold. We have been in danger, since the Reformation, of minimizing the value of tangible things in religion. We quote frequently our Lord's words, "They that worship the Father shall worship Him in spirit and in truth," and we like to explain that material symbols are merely the shadows of reality. Which is all very well if we remember that every reality has its shadow.

We must not forget that material things are inescapable expressions of all reality, at least in this world. Even words are material symbols, made with vocal chords and air or with ink and paper. Even love must have bread and cheese, as well as kisses, to live on. We say, "God looketh on the heart," which is very true. But when He looks upon our hearts, let us be certain of His finding there a determination to spread His Kingdom, rather than a mere anxiety for our own safety in eternity. Let us make sure of His finding there, not only good intentions, but also the resolution that carries them into effect. Good intentions will not pave the streets of the Heavenly Jerusalem.

Every year the opportunity is given us of making our pledge to the support of the Church. It is an opportunity of helping to fulfil the prophecy, of casting up the highway, of preparing the way of the Lord, of making His paths straight. Every forward movement of the parish, the diocese, or the General Church, means that the City is growing, and must have more pavement. It will take a bigger budget and bigger pledges. The streets of the city are pure Gold.

Money has some bad names. It has been called "filthy lucre," "the root of evil," "Mammon," and all that. It has been tainted by many vicious uses. We think of the great centers of commercial activity as centers of greed, and a bank as a temple of Mammon. The mighty system of modern finance seems like a huge golden car or Juggernaut, whose wheels and sides are splashed with the blood and tears of mankind. The alchemy of finance can make gold out of baser things than the lead with which the wizards of old tried to transmute in their crucibles. And because of this, gold seems streaked and veined with slime.

Yet Gold *can* be pure. Property *can* be a blessing. Wealth *can* be holy and clean. When gold becomes a part of the pavement of the City of God, it is purified, and becomes like transparent glass. When a man learns that his wealth is not his own, but a trust from God, when he learns that his money, his physical strength, or his mental ability, are not the means of gratifying his own desires and ambitions, but the ways in which he can make his life a channel of service to mankind, then his wealth becomes pure, a part of the pavement of the Heavenly Jerusalem, pure gold.

No one has a right to say, "I can do as I please with my money." For it isn't really his; it is God's. He has no more right to use it in the wrong way than a banker would have to misappropriate trust funds. It is a lot easier for most of us to enter into the Kingdom of Heaven, as our Lord Himself said, than it is for a rich man, for he has so many temptations that we know nothing about. His mistakes are so easily made, and so far-reaching in their consequences. It is not easy for him to find the way to purify his gold, to be sure that it is all paving the streets of the City. But he must do it.

The Wise Men toiled in their distant homes, and saved, that they might bring to the King their gifts, and prepare His way in the world. In our ordinary parish churches, worship nearly always culminates in the offering of our gifts. It is a repetition of the act of the Magi, as they fell down and worshipped Him, and opened their treasures, and presented unto Him gifts, gold, frankincense, and myrrh.

(To be continued)

DANIEL INGALLS ODELL

BY THE REV. ROYDEN KEITH YERKES, D.D.

FATHER ODELL died on Christmas Eve. The word which best describes this priest is *devotion*; for this he will be remembered by the thousands whose lives were brightened by the comfort and inspiration of contact with his great soul.

His devotion was godward and manward. Its godward center was the Altar to which he gave himself and from which he drew the serenity and the strength which ever marked his life. To say Mass was for him no function or performance; it was the natural way for the Christian to enter the presence of his God, the normal beginning of his daily work. The grace of orders sets into relief the natural qualities of the man. When this man said Mass, the humility and dignity of his daily conversation marked his approach to the Holy of Holies.

To the presence of the Blessed Sacrament he brought his problems and those of the constant procession of souls who came to him for advice. When he entered that presence it was with the dignified ease of one who was going whither he found joy and peace.

In the Church of the Annunciation, Philadelphia, to which he gave the major portion of his ministry, he instituted a Lenten devotion which characterized the man and the parish. Every Friday afternoon priest and people would repair for the Quiet Hour to the chapel, where the Blessed Sacrament was reserved. I have seen dozens, yes, scores, at this service. There was no hymn, no reading, no sermon, no sound of any kind; in the silent presence of the Sacrament of love these people prayed, and in the strength of that prayer they labored at their daily tasks. A man with a devotion of this sort could not help having the calmness of the Christ.

His manward devotion was translated into a peculiar service. Those who had been tainted by sin, or chilled by sorrow, or perplexed by adversity and need, found their way to Father Odell. Nor were their journeys ever fruitless.

Those who were bent or broken in the battle of life came to him, for in him they found one whose chief interest was always the saving of the sinner. They heard from him no exhorting words of condemnation, no harshness, but rather words which pointed God's way of forgiving sins, that is, putting the sins out of the life of the sinner that he might truly rise and go and sin no more. Absolution meant for him not the perfunctory removal of a penalty, but release from the power of sin with a consequent enriching and sweetening of the life.

FATHER ODELL'S peculiar blending of justice and mercy made his rectory the haven of many who had felt the heavy hand of so-called justice which was rather a misnomer for refined vengeance. Justice calls not for the crushing of one who is suffering the consequence of his faults, but for the exertion of greater endeavor to save the one whose faults have made his salvation a sterner and more difficult problem. Never have I seen this Christian quality so singularly exemplified as in this priest who now rests from his labors but whose works follow him.

This Christian justice made Father Odell at once the friend of those whose friends were few and the quiet opponent of many who honestly and ingenuously exerted their powers for the maintenance of what they felt was the cause of righteousness and truth. For the interest of this priest was not in causes and movements, but in the souls of humans. Therefore, if one was crushed, even as a consequence of his own misdeeds, he found in this Christ-man both refuge and strength, while the crusher must needs beware, for the sinner had found a friend.

The Church of the Annunciation knew the value of this man. When he took charge of the parish it had a mortgage larger than the endowments of many parishes that think themselves comfortable; its walls were crumbling into the quicksand on which they had been unwittingly built, and literally thousands of dollars had to be sunk under the earth to give those walls strength and permanence. The story of the saving of this church, of the building of the parish house, and of the removal of the mortgage, reminds one of a tale of Hercules, who might well have quailed before this task. And all the while Father Odell was serene, unquivering, and full of faith and hope.

This man never defended his faith; he just lived it. His

faith was the chief asset upon which he depended and not a liability which needed any defence. He was never alarmed by portenders of evil and prophets of crises; nor was he shaken by new discoveries, to which he could readily adapt himself with the marvellous ease of the man who simply knew that all truth was one, and that no one need be disturbed by facts. His religion was of the experiential sort that brings conviction and needs no proof. He believed in God, because he found it easy to lean upon Him and inspiring to work for Him. He believed in Christ, because he learned that the Christ-life could really save men when everything else failed. His faith was not an unquestioning assent to a group of facts, but a quiet confidence in spiritual realities whose effective power made that confidence ever stronger. In his youth he had wrestled with the problems that try all young priests. He had found the solution to those problems by the simple method of living a life of devotion. Therefore he was a wise guide to the perplexed and a careful counsellor to those who knew not whither to turn.

A devoted parishioner once said to me: "Father Odell always says and writes and does the right thing at the right time. Everybody loves him because he loves everybody."

Of such is the Kingdom of Heaven.

Rest eternal grant to him, O Lord, and may light perpetual shine upon him!

BISHOP BARNES AND CATHOLICISM

WE CALLED ATTENTION recently to the great celebration in Westminster Abbey of the anniversary of the Council of Nice. The Anglo-Catholics who have been much elated by the presence at that celebration of two Patriarchs of the Greek Church, are now much concerned with the action of Bishop Barnes, who a few days before, speaking in the same place where the celebration was to take place, denounced the Catholic Faith in no uncertain terms. His sermon that might have passed unnoticed, was brought to the attention of the Patriarchs, and doubtless was duly noted by them. So great was the embarrassment caused, that the Anglo-Catholics have decided to protest to the Archbishop of Canterbury.

This is what Bishop Barnes said:

"The conception of God as Catholicized through the influence of pagan mystical beliefs, was alien to Christian teaching. In it the priest was supposed, by virtue of a mechanical succession, to be endowed, not merely with authority to act in the name of the congregation, but with spiritual powers. He could then, by correctness of ritual, action, and words, endue inanimate matter with a spiritual character. The spiritual character could be transferred to the worshiper, prepared by priestly absolution, who then, and then only, found salvation. The sacraments worked by magic—or, in a more polite phrase, *ex opere operato*. The system was complete with the completeness of the pagan mysteries, but it was irrational. There was no reason to think that God worked in such a way."

It would be hard to find a more perverted, or a more offensive caricature of Catholic belief. The protest made to the Archbishop of Canterbury is a masterful exposition of Catholic learning and does great credit to its authors. They have little difficulty in showing that the whole sermon was nothing more than an undigested rehash of the theories of Reintzenstein, Ginkel, Dietrich, Kirsopp Lake, Frazer, and Lang. They have traced even its phrases to their source. The Bishop does not seem to be aware that he is expounding an exploded theory that historians of early Christianity have long since demolished. It is hardly reasonable to suppose that the early Christians who refused to observe the most common Jewish customs should borrow pagan ideas. Those who displaced the Sabbath, and abandoned the almost universal custom of circumcision, are not likely to have adopted the mystic rites of Mithrades, Eleusis, and Attis. Moreover, as it has been pointed out, these rites as far as they are known, contained nothing like the Catholic Sacraments. The word "magic" is used to express an idea quite alien to the sacramental system. By magic the deity is compelled to do something that he does not wish to do. The Christian Sacraments depend for their effectiveness upon the will of God and upon the dispositions of the recipient. The very term *ex opere operato* safeguards this. Sacraments are not valid on account of the minister, but on account of Divine institution. Does Dr. Barnes know that the Anglican formularies agree in this matter with the teaching of the Catholic Church?—The (Roman) *Catholic Standard and Times*.

Love cannot be hidden any more than light, and least of all when it shines forth in action.—John Wesley.

Ceremonial Notes on the Revised Order of the Holy Communion

By the Rev. R. F. Palmer, S.S.J.E.

I. THE FIRST PART OF THE SERVICE

THE Lord's Prayer at the beginning of the Office is now discretionary. Both this Lord's Prayer, if said, and the Collect for Purity following it, are now to be said by the Priest "standing reverently before the Holy Table." The old Order provided that these prayers be said "at the right side of the Table," so that it has come to be the common practice to say them at the Epistle corner. We should now change our practice and say these prayers, or at least the Collect for Purity, immediately after the private preparation at the foot of the altar. Then the Priest should go up to the altar, and going over to the Epistle side, say the Summary of the Law. This is a short passage of Scripture, corresponding to the Introit in the Latin Rites, and so should be said facing the altar at the Epistle side. At a low celebration the priest comes to the center again for the *Kyries*, and "The Lord be with you." The latter is said facing the people. Then he says "Let us pray," and the Collect at the Epistle side.

After the Epistle, provision is now made for a Hymn or Anthem. If the Priest reads this, he does so at the Epistle side before the book is moved. The traditional Anthems for this place changed with the day. They consisted of.

The Gradual (a fragment of a psalm).
The Alleluia (or in Penitential season the Tract, another Psalm).
The Sequence (used only on some great feasts).

When a hymn is sung at this point, it might well contain the Alleluia except in Penitential seasons. The Sequence is a metrical hymn. The following ancient Sequences are in the New Hymnal.

Veni Sancte Spiritus, Whitsuntide. (No. 196) Come thou holy.
Dies Irae, Requiem, Burial. (No. 65) Day of Wrath.
Suitable for Christmas. *Corde natus* (No. 74) Of the Father's.
Siabab Mater, Suitable for Passiontide (No. 161) At the Cross.

Other suitable hymns at this point are:

- 57. Lo, he comes.
- 110. Alleluia, song of gladness.
- 158. O sacred head.
- 161. At the Cross.
- 172. Jesus Christ is risen.
- 173. The strife is o'er.
- 176. Jesus lives.
- 193. Alleluia, sing.
- 258. Praise, my soul.
- 265. Sing Alleluia.
- 295. For all the saints.
- 297. Hark, the sound.
- 520. Alleluia, Alleluia.
- 555. O sons and daughters.

Summary of the Ceremonial of the First Part of the Service

Priest enters and makes his reverence at the foot of altar steps.

Standing there, he says his private prayers.

Still standing before the Holy Table, he says:

Lord's Prayer (optional).
Collect of Purity.

He goes up to the Holy Table.

He goes over to the Epistle side.

He says the *Summary* (facing the Altar), hands joined.

He returns to the center for the *Kyrie* and the Lord be with you.

For the *Kyrie* he faces the altar, hands joined. For the Lord be with you, he faces the people and slightly extends his hands.

He goes back to the Epistle side, and separating his hands, says, facing east, Let us pray. He extends his hands again and says the Collect.

Still facing the altar (unless his voice is very poor) he

reads the Epistle. (Altar books ought not to be unnecessarily handled. The altar desk is made to hold them. If the priest needs a book when he faces the people, he ought to use a cheaper one. Altar Books are expensive and easily soiled, and if heavy, easily broken in their backs.)

Still at the Epistle side, he reads the Hymn or Anthem. Then the book is moved to the Gospel side.

II. THE LATTER PART OF THE SERVICE

The next change of note in the Office is in the order of the prayers after the Consecration.

The *Sanctus* is said, followed immediately by the *Benedictus*, if this is to be used.

Then the Priest extends his hands and says the Prayer of Consecration in an ordinary tone of voice, not on a note. If the service is sung he may intone, or sing, the last phrases of the prayer, "O Father Almighty, world without end," so that the people may sing the *Amen*.

Then at once he sings or says:

"And now, as our Saviour Christ hath taught us, let us say," and the Our Father. The people should join in the Our Father with the priest, although the ancient custom was for the priest to say the Our Father up to "Lead us not into temptation," the people replying, "But deliver us from evil."

During the Doxology, "For Thine is the Kingdom," etc., it is customary for the Priest to break the Bread in half over the uncovered Chalice, and putting down one half, to break a small fragment from the other half, and, after the prayer is over, place this fragment in the chalice. This ceremony represents the Resurrection of Christ. At this point in the Prayer Book of 1549, and in the Latin and Lutheran Rites, the Priest says the Resurrection salutation, "The Peace of the Lord be always with you."

The Lord's Prayer ended, and the Commixture made (if that is to be done) the Priest says the *Agnus Dei*, the people joining with him.

This is the most suitable Communion Hymn or Anthem, and continues the thought of the Paschal Lamb, risen and giving us His mercy and peace.

In the old Latin rites the beautiful Collect for Unity, "O God, who didst say to thine Apostles, Peace I leave with you," was said after the *Agnus*. This Collect is now included in the Prayer Book in the section headed "Collects," though not printed at this point. Would it be wrong to put it in here? There is no direction printed as to where it is to be used, where it is now printed. With the great longing for Unity now so general among Christians, it would be a good and beautiful thing to say that Collect at this point, at least privately.

Next the Priest kneels down at the Holy Table and says the Prayer of Humble Access.

Then the Priest and People communicate, and the Consecrated Elements, if any remain, are set on the Holy Table and covered. Then the Ablutions are taken, if it be the custom.

Immediately the Priest says "Let us pray," and the Thanksgiving. This is not a collect and should not be sung; it is a pious Communion devotion.

Then on Sundays (except in Advent and from Septuagesima to Palm Sunday), and on Festivals, follows *Gloria in Excelsis*. After which, the Book is moved to the Epistle side.

Then the Priest goes to the Epistle side for the Communion sentence or Hymn (if the *Gloria* has been omitted).

Returning to the middle, the Priest turns to the people and says, "The Lord be with you," as at the beginning of the Office, and goes back to the Epistle side, and says the last Collect. Then returning to the center of the altar, he says the Peace, facing east, and the Blessing, facing the people, after which he completes the circle going at once to the north side for the Last Gospel. But if the Ablutions are postponed until

after the Blessing, the Priest does *not* complete the circle, but turns back by his left, and having taken the Ablutions, goes to the north side for the Last Gospel.

Summary of the Ceremonial of the Last Part
of the Service

Sanctus and *Benedictus*.
Prayer of Consecration.
"And now as our Saviour," etc.
Lord's Prayer and Commixture.
Agnus Dei.
Collect for Unity.
Prayer of Humble Access.
Communion of Priest and People.
[Ablutions, if taken here.]
Thanksgiving.
Gloria or Hymn.
"The Lord be with you" and last Collects.
Peace and Blessing.
[Ablutions, if postponed until after the Blessing.]
Last Gospel.

RAISING THE NATIONAL DEFICIT

THE OUTSTANDING feature of this week's news on the National Deficit is the report from Pennsylvania that they have cash and pledges in hand amounting to \$110,000 on their total objective of \$160,000.

Rhode Island sends in a check for \$15,000 and Western New York reports a good increase of \$9,000, while California has \$11,000 toward its goal of \$12,000.

From Marquette comes the story of a gift of \$50 from a seventy-three year old priest of the Diocese. He writes to Bishop Harris that, when the appeal reached him, he had no money, but within a few days the family of a poor fisherman, to whom he was ministering, made an offering of \$10. Then he was called to serve on jury duty, for which he received \$40. So he sent the \$50 to the Bishop with the statement, "It is all I have."

Cash receipts to date at national headquarters are \$498,176.12, an increase of \$130,206.80 during the week.

The total in cash, pledges, and definite assurances is \$961,796.

The report of payments and pledges on the National Deficit, corrected to January 6, 1926, is as follows: (The amounts in the column headed "Amount Assumed" are the objectives of the several Dioceses.)

	Amount Assumed	Pledges and cash to January 6, 1926
PROVINCE 1		
Connecticut	\$ 50,000	\$ 30,090
Maine	3,000	2,775
Massachusetts	100,000	100,000
New Hampshire	2,000	1,622
Rhode Island (at work, all assured)	30,000	15,000
Vermont (Balance assured)	2,000	75
Western Massachusetts	20,000	9,800
	\$207,000	\$ 159,362
PROVINCE 2		
Albany	\$ 20,000	\$ 20,000
Central New York	25,000	25,000
Long Island	100,000	112
Newark	80,000	15,000
New Jersey (Balance in budgets 1926-7-8)	35,000	
New York	250,000	166,500
Western New York	40,000	27,045
Porto Rico		
	\$550,000	\$ 276,657
PROVINCE 3		
Bethlehem	\$ 18,000	\$ 12,327
Delaware (Balance in 1926 Budget)	15,000	5,000
Easton	2,000	1,244
Erie	3,000	3,000
Harrisburg	5,000	3,725
Maryland (Full amount assured)	35,000	
Pennsylvania (Full amount assured)	180,000	110,000
Pittsburgh	40,000	25,560
Southern Virginia	5,000	3,230
Southwestern Virginia	5,000	1,000
Virginia (Campaign later)	25,000	
Washington	30,000	15,000
West Virginia	6,000	5,000
	\$349,000	\$ 185,086
PROVINCE 4		
Alabama (Working on basis of \$6,000)		\$ 2,450
Atlanta		
East Carolina	\$ 5,000	5,000
Florida	5,000	3,750
Georgia		5
Kentucky	8,000	2,400
Lexington	1,500	1,500
Louisiana (No pledge because of Gen- eral Convention expense)		
Mississippi (Assured)	1,000	
North Carolina	10,000	10,000

	Amount Assumed	Pledges and cash to January 6, 1926
South Carolina	4,000	104
South Florida	5,000	5,000
Tennessee	2,500	1,005
Upper South Carolina	5,000	978
Western North Carolina (Full amount assured)	2,000	1,000
	\$49,000	\$ 33,192
PROVINCE 5		
Chicago		\$ 20
Fond du Lac (Total assured)	\$ 3,000	
Indianapolis	3,000	2,570
Marquette	2,000	2,000
Michigan		1,100
Milwaukee	12,000	7,186
Northern Indiana		
Ohio (Total guaranteed)	100,000	20,000
Quincy		510
Southern Ohio	30,000	20,000
Springfield	3,000	
Western Michigan	4,000	200
	\$157,000	\$ 53,586
PROVINCE 6		
Colorado (Balance assured)	\$ 8,000	\$ 6,000
Duluth	3,000	
Iowa		521
Minnesota	1,000	1,150
Montana	1,500	1,109
Nebraska	2,000	170
North Dakota	800	500
South Dakota	1,500	1,500
Western Nebraska (Total assured)	2,000	
Wyoming	1,500	1,500
	\$21,300	\$ 12,650
PROVINCE 7		
Arkansas	\$ 750	\$ 750
Dallas	5,000	4,000
Kansas	3,000	
Missouri	4,000	3,300
Texas	7,000	1,662
West Missouri	4,000	2,000
West Texas	2,000	
New Mexico	1,500	
North Texas	500	500
Oklahoma	4,000	3,344
Salina		459
	\$31,750	\$ 16,015
PROVINCE 8		
California	\$ 12,000	\$ 11,000
Los Angeles	10,000	10,000
Olympia (Balance assured)	5,000	3,000
Oregon	2,000	
Sacramento	1,300	1,300
Alaska		
Arizona	1,000	800
Eastern Oregon	800	129
Honolulu	500	
Idaho	1,000	500
Nevada	500	230
San Joaquin	1,500	1,500
Spokane (Total assured)	2,000	
Philippines		150
Utah		350
	\$37,600	\$ 28,959
FOREIGN		
Brazil	\$ 1,000	\$ 1,000
Cuba	500	390
Haiti		200
Japan	1,000	795
Panama Canal Zone	500	500
	\$3,000	\$ 2,885
PROVINCE 1	\$ 207,000	\$ 159,362
PROVINCE 2	550,000	276,657
PROVINCE 3	349,000	185,086
PROVINCE 4	49,000	33,192
PROVINCE 5	53,585	53,585
PROVINCE 6	21,300	12,650
PROVINCE 7	31,750	16,015
PROVINCE 8	37,600	28,959
FOREIGN	3,000	2,885
MISCELLANEOUS		680
	\$1,405,650	\$ 769,071
Cash and pledges to January 6th	\$ 769,071	
Additional positive assurances or guarantees	192,725	
Grand total, January 6th	\$ 961,796	
Previously reported, December 30th	\$ 936,103	
Increase since December 30th	\$ 25,693	

CATHOLIC CONGRESS PRAYER CYCLE

(Continued from page 364)

say that the results have far exceeded the hopes of the projectors of the plan. Those who have not yet sent in their applications should do so without delay to Father Hughson at West Park, N. Y.

One of the touching and encouraging aspects of the work, has been the eagerness with which, in many parishes, the little children have begged to be allowed to have their part. The pure, disinterested prayers of little children cannot but have great power for the help of the Church in these times of stress and indifference.

Impressions of Taylor Hall at Christmas*

By the Chaplain, the Rev. F. van Vliet

Professor of New Testament and Apologetics at Nashotah House

THE Conference of Oriental Students met in the drawing room of Taylor Hall, a beautiful room, with high ceiling, fifty feet long and twenty-five feet wide; the piano in one corner, the Christmas tree in the other; a table with lamp and books pushed back against the wall at one end, to accommodate the large circle of twenty-two conferees around the blazing fire, the symbol of their sought-for unity, light and warmth, ever with upward pointing flames.

If you could not understand how Desdemona could fall in love with the Moor of Venice, here would be your revelation in our presiding officer, a man of commanding presence, with finely chiseled classic features, swarthy skin darkened by the hot Indian sun, glistening eyes, with penetrating blackness. He speaks in English of faultless diction, with a vocabulary apt and accurate. His mind is keen and sure.

Among the delegates, India is represented by a lady in native flowing robe, the color of which changes from day to day. She aims to introduce occupational therapy into the hospitals of her people in Bombay. Another is a Mohammedan, tall and lithe, whose movements and gestures are graceful, like the smooth flowing cadences of music. Then there is a Brahman, born to be a priest, who, while trying to disentangle the perplexities of his mind and still the anguish of his soul, engages in the problems of electrical engineering. There is a high caste Hindu convert to Christianity, who belongs, as he calls it, to the "Highly Organized Methodist Church."

From China comes the holder of a Boxer Indemnity Scholarship, studying scientific engineering. Another with strong nationalistic spirit who seeks to help his people solve their economic problems by studying agriculture and veterinary medicine. (One evening, as cook, he regaled us with a Chinese dinner.)

Japan is represented by the daughter of a Japanese bishop, a brilliant student of ancient and modern Eastern and Western Philosophy, quiet in the sessions of the conference, but whose membership on the steering committee, largely guided by her well thought out program, had great influence on the work of the Conference.

There is a student from Korea, preparing for the Presbyterian ministry, whose accurate knowledge of the Bible supplies the Gospel command to missionary work.

Four students are from the Philippines (Roman Catholics), who commend the work of Christian missionaries but plead for the independence of the Islands. There is a Chinese boy from Hawaii, who has no atrocities to relate. He is the product of the mission schools, but has a hard time in understanding that all Americans are not Christians and the why of race prejudice.

These all gather to enjoy the hospitality of our hostess, Mrs. Biller, who, seemingly without effort, supplies all wants, foresees all needs. Charming, patient, alive with interest, she is the expression of the gathering as the representative of the National Council.

This Conference was made possible by Miss Elizabeth Matthews, who was responsible for all the funds necessary to supply the bountiful and generous hospitality, Miss Mary Johnson, and Mrs. Robert Gregory, of Chicago, who assisted financially, and Mrs. Robert Burkham, the diocesan President of the Woman's Auxiliary of Missouri, assisted by the Young People's Societies of the Dioceses of Milwaukee and Western New York, furnished the Christmas gifts and decorations for the hall.

In promoting the conference, we have to thank Mr. H. T. Muzumdar, of India, Mr. S. C. Cheng, of China, and Miss Mitsu Motoda, of Japan, besides the American friends and participants in the Conference, the Rev. Harwood Sturtevant, of Racine, the Rev. Charles L. Street, of Chicago, Miss Edna Beardsley, of the Diocese of Milwaukee, and four American students from the University of Wisconsin.

All proceedings were without resort to parliamentary law. The Conference was not lost in discussions of technical detail, but everything was done by unanimous consent. Let no one think there was no lighter side. As I sit writing this, on the third floor, I hear the shouts of laughter and good fellowship from the group about the fireplace in the parlor; at the other end of the building, now the staccato notes of the guitar, and then a Philippine waltz on the violin is heard. Some evenings, Christmas hymns are sung, alternated with the chanting of the sacred hymns of the Vedas. Some other time, we delight in the eye-deceiving miracles of sleight of hand. Some quiet afternoons, readers spend their time sitting in easy chairs, or join in a group deeply immersed in the intricacies of chess. Some other afternoon, the whole crowd is contending at hand ball or indoor baseball in the gymnasium, and then a dip in the pool before lining up for supper.

The title proposed is "Fellowship Conference." It was a practical demonstration of real Christianity.

The earnestness with which the students discuss the subjects is almost beyond parallel. The Brahman must be at his place of work in Chicago at seven o'clock in the morning, but his interest makes him stay over to get up to take a five o'clock train to Chicago. The chairman must work on his thesis (he has brought two suitcases full of books to read) to get it done; otherwise he will have to stay six months longer at the University; but he is willing to work all night, to get time to pre-side and guide the discussions when the rest of us are awake. The Conference, by unanimous consent, agrees to sit from 7:30 P.M. to 9:30 P.M., but likewise by unanimous consent sits till midnight, and then, only in sheer pity of the hostess, adjourns, only to gather in small groups about the room to eat from the basket of beautiful red apples which she passes.

They all concede the great work that the missionaries have done in the Orient. The Philippines gladly acknowledge the civilization and institutions brought them by the Church; and so does the Hawaiian. India admits that the Christians have done what the Hindus have not done—raising the conditions of the "Untouchables" from animals to men. China and Japan gladly praise the schools and hospitals the West has brought there along with its science.

But there is a darker side. What about "big business," which gains an entrance *via* missionaries, spies out the locations of coal and iron, silver and gold, and other resources, and exploits the people? Is that the outcome of the Christian religion? Why is the protecting of missionaries made the pretext for seizure of territory? Is the propagation of Christianity merely an excuse for imperialistic control of foreign lands?

If the Hindus are satisfied with Brahmanism or Buddhism or Islam, why do you presume to controvert our choice? We have prophets of longer ago, and sacred scriptures more ancient. It is a fairly debatable question whether your morality is more lofty, either in theory or practice, than our own.

Why bring into India or China a religion which creates difficult problems and tends to break up the unity of those nations?

You may be able to appeal to the lower and ignorant classes by simple instruction and helpful material aid, but can you convince the self relying, thinking men of those nations of the truth and validity of the Gospel of Christ? Why make a Presbyterian U. S. A. out of a Korean or North Chinaman? Why should an Oriental adopt the unfortunate creedal development of Occidental Christianity, to which there is no response in his nature?

To these and other searching questions, the Oriental students in America seek sufficient answers to convince themselves and to take back to their people. Answers were given in the same spirit of earnestness and fairness and courtesy in which they were asked.

But the questions will be asked again and again by these

* See news columns, page 381.

same students and by others time and again. As I write, the taxis brings other members to the Conference. They are full of the same sort of vital questions.

My fellow American Christians, can you answer those questions? Will you furnish the means to answer them? Will you furnish leaders who can answer them, men equipped for it with loving hearts, sympathetic minds, and keen understanding to give the answer Christ would have made to these earnest souls? Is Christ the synthesis of East and West? Is the Christian religion the solution of these problems? Is it the harmony of their conflicts?

These young men and women know they cannot settle the questions of the world in a week; but they can and do think about them. They firmly believe the way to understanding is by fellowship and conference. They have unanimously decided that further fellowship and conference are desirable and necessary for a wider circle, in which not only China, Japan, India, the Philippines, and Hawaii have student representatives, but also, in larger numbers, America, Canada, and other countries having interests in the far East, who have students in American schools. They believe Taylor Hall will be the natural place to present the Oriental point of view.

RESULTS OF PROBATION

NEARLY FOUR-FIFTHS of the convicted law-breakers who are given a chance to "make good" under probation while still under sentence, do "make good"—that is, their record continues free from crime. At least, that is what a study of Milwaukee County, Wis., cases reveals.

The study was made by Henry A. Moeck, a graduate student at the University of Wisconsin, under the direction of Prof. J. L. Gillin. His report shows that, though probation may be frowned upon by some skeptics, it has proven satisfactory in Wisconsin's largest city where conditions are less favorable for the eventual redemption of law-breakers than in many other places.

The study covers the cases of 3,766 offenders who have been given a chance by the court to show the kind of stuff they were made of.

Among classes of individuals there were several factors which appeared to favor their "making good." They were:

1. Unmarried offenders made better records than married offenders. Free from the responsibilities of family, they seem to observe greater care to "be good." This fact is partly explained by the large number of abandonment cases. Apparently, most men prefer going to jail to going home to an overgrown family. For the records show that, the larger an offender's family the less chance he has of satisfactorily completing his probation.

2. Women have better probation records than men. Also, widows and divorcees make poorer records than either wives or maids.

3. Offenders of higher economic status made better records than offenders who were in the lower occupations.

4. Orphans "make good" just as often as probationers who have families. This is partly explained by the care observed by the judge in granting probation to only those who have sufficient character or a good enough home environment to warrant probation.

5. Education is a factor. "The probability of making good appears to be in an inverse ratio to the amount of education of the offender," says the report. "It is probable that a greater amount of schooling makes the offender less prone to emotional offenses, such as immorality, but more likely to commit the shrewder offenses such as forgery." Students of parochial and public schools appear to have about equal proportions of students who eventually "make good."

6. Racial characteristics seem to have little bearing upon the ability to "make good." The much-touted superiority of the Nordics fails to sustain the claims of its adherents when the records are scrutinized. Court files show that the foreign-born offender has as good a record as the native American. The Jews lead the field in carrying their probation period to a blameless close. Second-generation foreigners, however, have a darker showing, which is, of course, the situation throughout the country.—*University of Wisconsin Press Bulletin.*

PRAYER OF ST. IGNATIUS LOYOLA

TEACH US, good Lord, to serve Thee as Thou deserveth: to give, and not to count the cost; to fight, and not to heed the wounds; to toil, and not to seek for rest; to labour, and not to ask for any reward save that of knowing that we do Thy will: through Jesus Christ our Lord. Amen.

AROUND THE CLOCK

By Evelyn A. Cummins

EUROPE seems to be continually having surprises. Some of the surprises are happy ones.

A work of Weber, the German composer, has recently been discovered at Salzburg. It is his *Messa Solenne*, Grand Mass, and Weber himself is said to have thought it was lost. Baron Karl von Weber was born in 1786 and died in 1826. He was famous for his romantic operas but he also wrote overtures, concertos, and *Lieder*. Besides his music he was much interested in wood-engraving and lithography. Since this Mass was dedicated to the Archbishop of Salzburg in 1799, it must have been written when Weber was very young. The work is written for four voices, orchestra, and organ.

A recent inventory of the churches in Sweden showed a total of treasures in art, furniture, and ecclesiastical equipment amounting in valuation to \$27,000,000. This amount was said to have been undreamed of before the inventory.

SPEAKING of surprises, it is said in England that members of the House of Lords have recently been receiving a number of shocks, owing to the installation of amplifiers in the House. Before the amplifiers were put in it was only by shouting that a speaker could be heard, but now it is distinctly inadvisable for the members to make remarks, even in an undertone, to their neighbors. It is rumored that this is a great hardship for some of the Peers who were given to expressing themselves freely about speakers and speeches during transaction of business in the House. The present writer was told, but does not vouch for the story, that the other day, during a particularly oracular and long-winded speech, a voice was suddenly heard to boom forth from the ether, "I say, Bertie, how about having a cocktail?"

SIR ALMERIC FITZROY has recently written a book of *Memoirs of British court life*. In telling of King Edward's informality he gives an anecdote about the King and Lord Pembroke, who went to Buckingham Palace one day to inquire when it would be convenient for the King to receive an address to the Crown. He found King Edward in the act of dressing for the day. The King inquired whether Lord Pembroke had the address with him, and upon receiving an answer in the affirmative, he said to the Earl, "Why not present it now?" But Lord Pembroke demurred because he did not have his Lord Steward's Wand of Office with him. "Never mind," answered the King, "use that umbrella." And so the ceremony was performed and the address delivered and received.

Now, there is no moral to this tale, and, as Alice said about the cryptic paper at the trial, "If there's no meaning in it, that saves a world of trouble, as we needn't try to find one."

IN an article showing examples of Christian symbols which occur in various forms in nature, E. W. Gudger, writing in *Natural History*, says that the skulls of many catfish show on their surface a recognizable representation of a crucifix. He says that the inhabitants of countries where these skulls are found hold them in superstitious esteem amounting almost to veneration. There are some fishes in South American waters, which show a form of a cross with a halo about it above the arms. The author also says that the skeletons of some of these fishes resemble the form of a hooded monk with outstretched arms. Sailors, when seeing or catching the fish, make the sign of the cross in their left palms.

OPPONENTS of Dean Inge, including Chesterton, have recently been stirred up by an article of the Dean's on *Miracles* in a London daily. Some wag makes this contribution toward the situation, and *G. K.'s Weekly* gives it to the public:

"Killin' no murder? Add an 'e'.
To kill-in' and one might agree."

The Very Stones Glorify God

By an Interested Spectator

I. A UNIQUE PLACE OF WORSHIP

ONE day in the summer of 1924, when I was on my vacation in the Virginia mountains, I took a road up a hill and found myself in an environment very different from the hostelry I had just left.

At the turn of the road, near the top of the hill, there was a most picturesque spot, which might have been transplanted from early English days. A crude but beautiful pile of native stones forming a sanctuary, with Gothic windows and an arched gothic roof of stone over the altar, was planted in a

The land on which the shrine stands was a part of Bishop Gibson's property, and the sanctuary is built in memory of him. It is very beautiful and appropriate that this memorial should be in a spot he so dearly loved and which is filled with so many hallowed associations. The people around the countryside knew and loved Bishop Gibson, and feel, he said, the greatest interest in the progress of the work on the memorial to him.

I asked the head workman if he would tell me who had planned this structure. He showed me some drawings and



THE SHRINE OF THE TRANSFIGURATION, ORKNEY, VA.

woodland glade. The arch was surmounted by a rude stone cross.

Coming nearer, I could see the trees and sky through the narrow windows, and moss, lichens, and ferns growing in the crevices of the massive stone walls, built to endure for ages. Some workmen were still at work, and among them I saw a man taller than the rest, who was directing the mountain people and doing the more skilled work with his own hands. I soon saw from his face and manner, as he stepped forward to greet me, that, in spite of his toil-stained overalls, he was a man of culture and refinement, and I said to him, "Will you please tell me about this work; how it comes to be here, and what practical use you expect to make of it?"

He explained that, having no church at Orkney, it had been hard to hold the services, especially the service of the Holy Communion, in a seemly manner. When Bishop Gibson first went to Orkney nearly a quarter of a century ago, he held services in his own cottage. Afterwards the public schoolhouse in the village was fitted up, and the services were largely attended there.

When the Bishop's health prevented him from going to Orkney, Mrs. W. W. Kimball, the widow of a clergyman, opened her cottage for services, and for some years they had been held there.

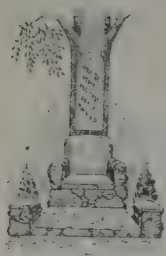
measurements which he had in his hand and said that he had planned the shrine himself. In his vacation time he enjoyed doing constructive manual work, and one day the idea of this shrine had occurred to him and he had put it down on paper and started to work with such local help as was available.

He said that, as the shrine would be used principally in summer, and was started about the sixth of August, it was to be called The Shrine of the Transfiguration, and, he hoped, would be ready for dedication by the Feast of the Transfiguration the following summer.

As I walked down the hill, I found myself hoping that I might be able to share in the service in that sweet spot, whether early in the morning when the sun is coming over the eastern mountains, casting its rays through the windows over the altar, or in the noontide shade of the woods, or at evening, when the birds' good-night song mingles with the praise of human worshippers; and I found myself repeating the beautiful words from the Hymnal:

"Thy temple is not made with hands,
'Tis lit by many a golden star.
The purple heights of mountain lands
Its everlasting pillars are.

"Thee, highest heaven cannot contain,
Great Lord of earth and sky and sea;
Yet enter in and bless the fane
Adoring hands have reared for Thee."



HALF-WAY
REST SEAT

II. IN THE BEAUTY OF HOLINESS

SO interested was I in the idea of this shrine in the mountains of Virginia, being carried out in such an unusual way, that when my vacation time again came round, I returned to see what had been done towards complete realization.

FIRST GLIMPSES

As I walked up the hill and came into sight of the shrine from below and behind, I could hardly believe my eyes. Through the vista of trees I saw a stone tower some thirty-five feet high, rising from the northeast or nearest corner of the shrine proper. This, like the shrine itself, is ruggedly built of unhewn stones and massive boulders. The lower of its three tiers evidently contained a small room, or sacristy, a quaint Gothic window and solid oak door being visible. Its middle tier seemed merely to vault over the chamber below and to serve as the base of the one above. The third tier consisted of a bell cote surmounted by a rude stone cross.

THE HALF-WAY REST SEATS

Up the hill I hastened, not tarrying to rest on the oak-shaded stone seats provided half-way up for the weary, though I began to feel already the pervasive meaning of the whole beautiful spot:

"Come ye apart and rest awhile."
—St. Mark 6:31.

THE TREE-EMBOWERED AMPHITHEATRE

What was it like on the other side. I wondered, as I glanced at the back of the shrine proper, with its lancet window openings and cairn-like roof? Coming around to the front, I found myself in a natural tree-embowered amphitheatre, containing weathered benches for several hundred people and facing the shrine below. As I sank on the nearest of these benches the exclamation came involuntarily from my lips. "O how beautiful!"

In this lovely bit of woodland, with mountain laurel, ferns, and moss-carpeted ground, stands the shrine in the foreground with the sacristy bell tower to the left and rear.

THE SANCTUARY

For absorbing moments the sanctuary focused my attention. Without sign of studied art, its material, design, and workmanship exhibit a marvelous harmony and adaptation to environment. The two window openings noticed from the back are to either side of the stone altar and the great boulder which serves as a reredos. There are two other window openings through the side walls of the sanctuary, beneath which in the great thickness of the walls themselves are seats for the bishop and priest. The walls throughout are over two feet thick and sometimes four feet, and should endure for ages.

THE ALTAR AND ITS MEMORIAL TABLET

The stone altar is an exquisite piece of work, from the rich wine-colored stone slabs used for the top slab and retablo to the beautiful stones of blended tints which frame in front the central memorial tablet.



THE TOWER OF JAMESTOWN CHURCH

The tablet is bordered with an oak leaf pattern, which meets above in the Seal of the Diocese of Virginia.

THE SEAL OF THE DIOCESE OF VIRGINIA

Designed by Bishop Gibson himself in accord with heraldic symbolism, this seal indicates the historical origin of the Church in Virginia.

The first quarter of the seal shows the three tiny caravels which brought the earliest Jamestown colonists from England in 1607. They came as Churchmen, with a devout priest of the Church. Daily services were held; the Sacraments were celebrated; the liturgy of the Book of Common Prayer was used; a little log and thatch church was built. The second quarter of the seal shows the Cross which was the center of their Faith; the third quarter, the "two swords" of spiritual conflict—the coat of arms of the mother Diocese of London—and the fourth quarter, the "three keys," the symbol of the Church's stewardship.

The border of the seal contains the name of the Diocese of Virginia; it contains also the date, 1607, of the first permanent foothold of the Church of Anglo-Saxon peoples in America, and the date, 1785, of the final separation and independence from the mother Church of England after the Revolution.

The motto, *Confitemini Domino*, is taken from the first words of the 106th Psalm, "O give thanks unto the Lord." The Psalm recounts the wilderness wanderings and the final entry of God's people into the Promised Land.

ASSOCIATE MEMORIALS

One by one I examined the other bronze memorials in the sanctuary. They and other memorials—there are twenty-five in all—have harmonious fitness and the names of the honored dead are fragrant with many dear associations of family and friendship.

THE BRICK FROM JAMESTOWN

Imbedded in the flagstone pavement of the sanctuary, just in front of the altar, is a brick with inscription—

JAMESTOWN
1617

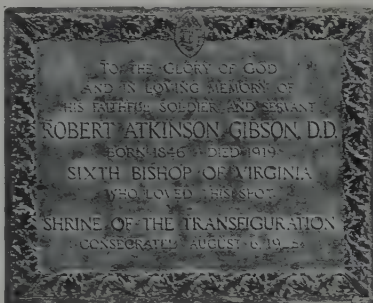
By this highly treasured relic, placed on the spot where the priest of the Church stands to celebrate the Holy Communion at its altar, the shrine is actually made one with the first Church of enduring foundations of Anglo-Saxon peoples in the western world.

The first church at Jamestown, built ten years earlier, was "a homely thing, like a barne, set on crotchets, covered with rafts, sedge, and earth." . . . "The best of our houses (were) of the same curiosity." Neither it nor its first successor has left a trace. The size of the third church was "fifty foot in length and twenty foot in breadth." It was of a slender cobblestone and brick foundation, only the length of a brick in thickness. This foundation was discovered in the careful explorations of the Association for the Preservation of Virginia Antiquities in 1891, and lies within the foundations of the next church—that is, of the one the tower of which is now standing. This slender foundation of the church, started in 1617, is the oldest structure that has been discovered at Jamestown.

It was within this little building that the first House of Burgesses met in July, 1619—the first representative body of English lawmakers to assemble in America. And, "forasmuch as men's affairs do little prosper where God's service is neglected, all the burgesses stood in their places until a prayer was



THE SEAL OF THE
DIOCESE OF VIRGINIA



THE MEMORIAL TABLET

This tablet, with all the bronze work of the shrine, is the work of the Gorham Company and is finished in mottled green by a process which simply hastens the corroding coat of long exposure to the elements.

The inscription on the tablet is impressive in its proportion and simplicity:

"To the glory of God, and in loving memory of His faithful soldier and servant, ROBERT ATKINSON GIBSON, D.D., born 1846, died 1919, sixth Bishop of Virginia, who loved this spot. Shrine of the Transfiguration, consecrated August 6, 1925."



THE BELL TOWER

said by [the Rev.] Mr. Bucke, that it would please God to guide and sanctify all our proceedings to his own glory and the good of the plantation." The small, but august, body of Burgesses was organized, and the first laws passed in America by a representative body were then enacted for the regulation both of the Church and of the State.

It is from the foundations of the chancel end of this church that the brick in the sanctuary pavement of the shrine comes.

One other brick from these carefully preserved foundations has found a new resting place of no less honor—in a noble Cathedral of the mother Church of England.

A GENERAL VIEW

Having completed my close survey of the sanctuary, I walked some distance back among the benches of the amphitheatre to get a more general view of the little edifice. It looks as if it had always been there. In many places lichens adhere to the stones: mosses and ferns grow in nooks and crannies; and a recess, half hidden behind a Gothic arched window top, seems to invite winged songsters to share in the worship of our Heavenly Father, as so beautifully imaged in the eighty-fourth Psalm:

"The sparrow hath found her an house, and the swallow a nest where she may lay her young: even Thy altars, O Lord of hosts, my King and my God.

"Blessed are they that dwell in Thy house; they will be always praising Thee."

THE BELL TOWER AND SACRISTY

The tower, first seen from the rear, has all the more old-world charm from this side. Set on lower ground and farther back, its massive size and greater height give it impressive individuality without detracting from the shrine itself.

The descent from the altar pavement to the stone-flagged floor of the sacristy is by six steps, one at the communion rail, two to the stone platform in front of the sacristy, and three from thence to the front doorway of the sacristy.

In the masonry to the left of this doorway is an enormous weather-worn rock which startles one with its suggestive profile of a gargoylian face, merged with two smaller ones seen at closer range.

Just within the doorway arch, behind this stone, is imbedded a piece of iron casting inscribed with the Chinese characters, *Sheng Kung Hwei*, meaning the Holy Catholic Church. This is the broken remnant of a Chinese-cast bell used on the Church mission compound at Anking, China, for the fifteen years of Dr. Woodward's missionary service there. In the bell

tower this relic from our daughter Church in China is a witness to the universality of the Church's mission:

"Their sound is gone out into all lands: and their words into the ends of the world."—Psalm 19:4.

Within the sacristy the communion silver, altar linen, vestments, service books, movable bronzes, shrine register, cushions, and a fine portable organ are kept between services.

THE CHOIR

I studied next the choir, or outer chancel open to the sky, and its remarkable stone furnishings. Here other clergy seats of stone charm one by their graceful adaptations of nature and art. One marvels at the use of such huge stones for the outstanding furnishings.

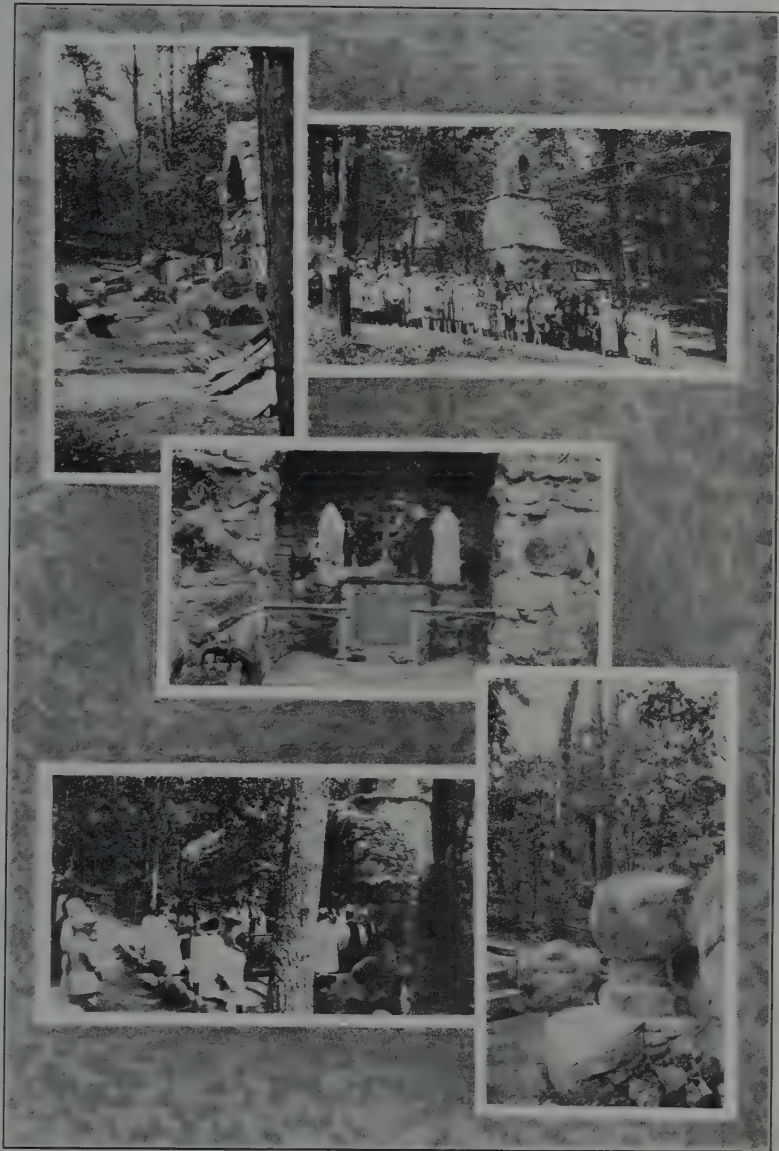
The pulpit, the largest stone used in the shrine, suggests a great heart, set upright.

The lectern in corresponding position on the opposite side suggests rudely the ancient lyre of the Hebrew Psalmist.

The nearby prayer desk has a curiously symmetrical top of twin stones worn smooth in a mountain torrent.

THE CROSSING

The pavement of huge flagstones, some larger than one's arm-span, continues beyond the chancel steps to form a crossing aisle, terminating at either end and in the middle in stone steps ascending to the amphitheatre for the general congregation. On the lower level of this crossing aisle, and placed between the sets of stone steps so as to form an outer terminus of

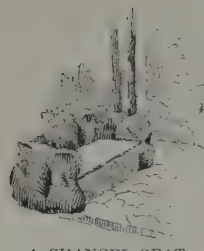


SCENES AT THE SHRINE OF THE TRANSFIGURATION

the shrine fabric, are two extended stone seatings—suitable for the use at early celebrations of the Holy Communion. To the sacristy side a third single stone seat is provided for the organist.

THE SHRINE SYMBOLISM

Symbolism, "comparing visible forms for showing forth the invisible," seems to gather of itself about the whole structure. One notices that the great stone forming the body of the font, fashioned for its sacred purpose by nature through untold years, has three wonderfully symmetrical sides. Its very shape is a symbol of Trinitarian baptism—which is always, as enjoined by the Christ, "In the name of the Father, and of the Son, and of the Holy Ghost." The retablo of the altar by its three stones brings to mind the same great foundation truth of the Faith. Framing the central bronze tablet, the front of



A CHANCEL SEAT

the altar is built of three sequences of four stones, and a crowning sequence of seven—symbols of perfection.

The fabric of the sanctuary as a whole blends the Bible and the Church in "a Gospel of stone." In the foreground stand the two great piers, representing the Old and New Testaments, respectively, of Holy Scripture. Each, though composed of many stones, centers in one great stone—typifying Mosaic Law and Christian Grace. The

many stones of the walls and groined roof are bound into one by enduring cement as the living stones—prophets, martyrs, and saints of the ages—are united in one communion and fellowship by the Holy Spirit. The structure finds its completeness and crowning glory in the noble arch of twelve chosen stones and the cross-surmounted keystone and capstone, as the Holy Church throughout all the world is steadfast in the rock-like Faith of the Apostles and in the Rock of Ages.

The perfect orientation of the sanctuary accords with the beautiful and immemorial custom of the Church. As we, in worship, face the sunrise, we look in faith towards the Sun of Righteousness arising with healing in His wings. Words would fail to describe the ineffable beauty of the celebration of the Holy Communion in this sanctuary with the early sunshine streaming on the altar through the eastern windows. We could only feel, with uplifted hearts, "Heaven and earth are full of Thy glory."

THE SERVICE

But my contemplation of these things was interrupted by the swaying in the bell-cote of the shrine bell, and the sounding forth of its sweet tones over hill and valley. A service was about to begin. What a joy it would be to share in it!

From the sacristy the little organ was brought out and the choir took seat in two choir stalls of stone in front of the sacristy, near the stone seat for the organist already mentioned. A congregation of folk from the countryside, from the summer cottages, and from sojourners at the hotel, gathered in reverent quiet.

Having vested in the sacristy, the lay reader and the rector, accompanied by a visiting clergyman, took their places in the chancel, and the service began.

And such a service! Out of doors, yet in the shade of the trees. How sensible one was that, while we were worshipping our Heavenly Father, all nature was worshipping, too. The wind in the trees, the sunshine and flitting shadows, the birds and flowers, the stones and mosses, all expressed in their own way the glory of God. Several worshippers, speaking to me afterwards, voiced my own thought: surely there was never a place more beautiful for open-air worship, or where more love was expressed in every detail of the blending of nature and art. The spirit and atmosphere of the place is love.

THE CREATIVE VISION

How did it all come to be? Through a vision and many prayers and untiring labor.

The site was given, the plans of the structure drawn and executed by the rector himself, working with his own hands as the only master mason. The conception expanded with the task and as one after another the twenty-five memorials were given. If the result is unique, the background of life which produced that result is the explanation. Dr. Woodward spent fifteen years as a missionary in the heart of China, often visiting Japan, and in both countries was a keen observer of their wonderful shrines and temples. He has traveled in Europe and visited many of the most beautiful Cathedrals and churches of Great Britain and the Continent. Under his supervision, hospitals, schools, rectories, parish houses, and churches have been constructed for a quarter of a century. Thus there converged upon the design and construction of the shrine long-gathered stores of artistic ideas as well as much practical experience of building for the Church both abroad and in this country.

The result has been a very unusual and unique work of art as a memorial to one greatly beloved as well as a very practical open-air church for the summer residents. In originality of conception, in beauty, as well as in durability, it will rank with the notable monuments and fanes of the land.

THE BENEDICTION OF PEACE

Another visitor has written thus of the shrine:

"It is a rare thing to find so much love expressed through the work of men's hands and made manifest in one place. It lifts the heart above the petty cares of this life.

"Kneeling before that shrine in the quiet of the everlasting hills; hearing only the sound of the wind in the trees, one can say with the psalmist: 'I will lift up mine eyes unto the hills, from whence cometh my help,' and hear in his heart the antiphon, 'My help cometh even from the Lord, who hath made heaven and earth,' and the Peace of God which passeth understanding shall fill his heart and mind."

When my heart harbors deepest sympathy,
Unfailing love, unstinted charity,
Ah, then remould them, though so poor and frail,
Into a temple to enshrine the Grail.



THE FONT

MY TWO WINDOWS AT SUNSET

"I make a picture He would love,"

The southern window said;

"I gather up the opal sea,
And branches of a maple tree,
Through which the eve is shed."

"And I," the window towards the west
Replied, "I am the eve.

The gnarled design of my old elm
With living gold from sunset realm
Upon my frame I weave."

"But look! It is as if through me
Appeared each precious stone
That makes the new Jerusalem:
Mine is the wall of rainbow gem."
"And mine the golden throne."

"Mine is the crystal sea whereon
Is moving up and down
The shimmering of angel wing."
"And mine the presence of the King,
And on His head a crown."

"My purple sky is like His robe,
With moonlight in its fold."
"But in the west the secret of
The Lord's own melting heart of love
I hold," said she, "I hold!"

The little southern window smiled,
And said, "Perhaps together
We do the thing the Lord would love,
And prove Him the Creator of
This brilliant winter weather.

"For on the vari-colored sea,
Or on the meadows brown,
From out your golden heart, or even
It may be from the heart of Heaven
To earth we bring Him down."

And so I lay upon my bed
And wished that I could be
Like windows to the south and west,
And, having eyes, that I possessed
Also transparency.

HARRIET STORER FISK.

A HUNDRED African women, carrying their bedding rolls and tins of food on their heads, some of them walking twenty-five miles and many with babies on their backs, come each year for three days retreat in an English mission center in South Africa. They have three or four services each day, and a lantern service when they sing hymns appropriate to the pictures on the screen. They sleep in two native huts, look after their babies, do all their own cooking, and keep absolute silence from the Thursday until after the early celebration which marks the end of the retreat on Sunday morning.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

WHEN THE EAGLE CROWED

To the Editor of *The Living Church*:

HOW CAN YOU write such stuff—THE LIVING CHURCH, December 12th, page 189, column 2.

The Bishop of Durham is not a Modernist. You are simply repeating an old clericalist libel which even those who started it have now had the grace to drop. Dr. Henson seems to some of us to have one or two Seventeenth Century ideas which are not in touch with realities today, but he has nothing in common with Bishop Barnes, either in his theology or practice. For the former, read any of his books, sermons, or letters; for the latter, ask any member of the clergy of the Diocese of Durham. Every one will tell you that he is his true father in God. He is loved by all, and there are Catholic-minded priests in Durham. Who are you to bracket him with the Bishop of Birmingham?

I have read THE LIVING CHURCH for thirty years and admire it. How can it condescend to talk at random, which has been the curse of clerical journalism? And—forgive me—why does the American eagle so often crow (it is more like a crow than a screech)? There is no need to boost the American Church in the manner of the Hundred Per Cent American: it does not deserve it, as we know here.

London, Dec. 22.

H. C. SOTHERAN.

[We have already expressed our regret at having classed the Bishop of Durham with the Bishop of Birmingham; but we cannot be altogether un mindful of past years, and if our English friends could become acquainted with the two or three American "Modernist" bishops whom we named, they would realize how great was the temptation of the eagle to crow. We shall try to get it to mew more quietly in future.—EDITOR L. C.]

THE LITTLE CHURCH AROUND THE CORNER

To the Editor of *The Living Church*:

I HAVE JUST finished reading *The Little Church Around the Corner*, by George MacAdam, and am constrained to write. I had but slight acquaintance with Dr. G. H. Houghton, founder of the Parish of the Transfiguration, but was in the seminary with Dr. G. C. Houghton, his nephew and successor.

It may be that my acquaintance with these men, and knowledge of the event which won for the parish its well known sobriquet, have caused me to read this volume with more than ordinary interest. However that may be, I feel that I am conferring a favor upon my brethren of the clergy by calling their attention to this book.

It is not a history of a parish so much as an admirable biography of two faithful priests. It is an excellent book for professors of Pastoral Theology to commend to their pupils; for it will show them a true picture of a faithful parish priest and will set an example for their imitation. When one reads in Holy Writ of the labors of apostolic men, one is apt to excuse one's own imperfect service by saying, "Oh, they were inspired apostles living in a different environment; the First Century was not the Twentieth." Well, here is the story of two priests of our own day; meeting the same problems in the same environments that we must face, and with no other help than that offered us, the Grace of God!

I most earnestly commend the book to anyone who would render his ministry more effective. It will be humbling, but should be an inspiration.

(Rev.) M. M. BENTON.

Louisville, Ky., December 22.

CATHOLICITY AND YOUNG PEOPLE

To the Editor of *The Living Church*:

I WAS IMPRESSED with your suggestion, made a few weeks ago, that the Catholic movement might well concern itself to a greater extent with young people. Young men and women are likely to bring to any enterprise, with which they are concerned, two things that make for success: one is enthusiasm, and the other is a willingness to work.

When one stops to think of it, it does seem but fair that young people from our Catholic parishes should have an opportunity to meet together. Young men and boys play an important part in the regular worship of these parishes.

They are faithful in season and out. No doubt many of them are considering the possibility of the sacred ministry for themselves. Their hearts are in the work they are doing, at least, or they would not be in the choir or serving at the altar. With the altar guilds, they furnish a ready point of contact, through the parish priest, with a central committee.

Young people are now organized in many parishes, especially, if I am not mistaken, in the Diocese of Milwaukee. It might easily be that many of the members of these societies in Catholic parishes, to say nothing of Catholics in other parishes, would be glad to attend a Catholic Congress, if given a little encouragement. Organization might or might not be expedient. The opportunities to see and hear, and to get acquainted, even at long range, these are important. If the Catholic movement will build itself up with young people, it will grow like a snow-ball, for they are the leaders and the burden bearers of the near future.

Chicago, Jan. 1.

VICTOR D. CRONK.

SUCCESSFUL CHRISTMAS PLAYS

To the Editor of *The Living Church*:

AN INCREASINGLY large number of parishes have, I believe, been giving Christmas plays this year. I wish very much that those who have discovered some successful play would send the name of it to THE LIVING CHURCH for publication. Personally, I have found it somewhat difficult to locate a type of play which would be sufficiently simple for the ordinary parish to present, and at the same time full of good teaching.

After much searching, we found one this year which proved to be very good indeed. It was a series of Bethlehem tableaux called, *God in His Garden*, by G. J. C. Shipway, and printed by the Society of SS. Peter and Paul, London. It gave not only the usual tableaux of the Nativity and readings, but it carried on the presence of the Christ Child through the mission work of the Church and in the Blessed Sacrament of the Altar. Another one, used last year, was, *A Miracle Play of the Christ Mass*, Hibbert and Wood, The Faith Press, Ltd., The Faith House, 22 Buckingham Street, Charing Cross, W. C. 2, London. With this comes the most delightful music, medieval carols, etc.

I give this information for the benefit of those who may care to use it. I would also like to find the names of some Christmas stories which would appeal to boys and girls of the high school age. I want something similar to the stories of Henry Van Dyke and of about the same length. I refer to the story of *The Other Wise Man*, *The Lost Word*, etc. Selma Lagerlof has one or two of this nature, but beyond these I have not been able to discover any, although I have sought the assistance of many librarians.

(Rev.) GEORGE B. KINKEAD.

A CHRISTMAS CEREMONY

To the Editor of *The Living Church*:

PERHAPS SOME ONE of your readers will be kind enough to give me a detailed program of the Christmas tree ceremony described in the following quotation:

"Another modern American adaptation makes the tree a central feature in a distinctly religious service. The church is darkened, except for the dim light of two candles on opposite sides. The Psalm, 'Out of the depths' (130th) is sung; and then various Messianic prophecies are recited, each by a separate voice. At each recitation a taper is lighted on the tree, till the whole is illuminated. Then the Gospel narrative (of the Nativity) is recited in like manner; each section being followed by a hymn or carol, treated as a solo, trio, or quartet; the service ends with a hymn, sung by the entire congregation, and the recital of the words of our Lord, 'I am the Light of the world,' etc. This tree-lighting service is said to have been introduced by a minister who had seen something of a similar character in Spain. It seems very like a festal inversion of the *Tenebrae*, sung in Roman Catholic churches in Holy Week."

The description may be of interest to the Church public. It is taken from T. G. Crippen's *Christmas and Christmas Lore*, Blackie & Son, Ltd., London, etc., 1923, pp. 154-5.

(Rev.) ARTHUR W. SHAW.

LITERARY

MISCELLANEOUS

LAWN BOWLING HANDBOOK. By Charles G. Blake. Charles G. Blake & Co., 108 South LaSalle St., Chicago. \$1, postage paid.

This handbook, which is the first complete lawn bowling handbook ever published in the United States, is written by Charles G. Blake, the permanent honorary president of the Chicago Lawn Bowling Club, and contains complete official playing rules, bowling green plans, and specifications, bowling green organization, and other information, simply stated.

Bowling is so little known in our country that heavy essays would not be read and Mr. Blake's aim has been to find a line of practical information that the uninformed, the novice, and the player, may get, without having to read a page of theory. He believes that, if a knowledge of the fundamentals of this splendid game reach our countrymen, they will realize that indeed it is "the game that keeps men young," and every city worthy of the name will have bowling greens.

He states that hardly a town in Great Britain but has its public and private greens. Many of the high-class hotels have their own greens for their guests. In Canada many of the churches have greens, finding them a great asset in the problem of getting their men together in interesting social intercourse during the week. There are today National English, Scotch, Irish, Canadian, Australian, New Zealand, and American Lawn Bowling Associations, and also an International Association.

The American Lawn Bowling Association now has a membership of twenty-five clubs. The first winter open American national tournament, is about to be held at St. Petersburg, Florida, on January 25th.

Several years ago the author was inspired by the St. Petersburg lawn bowling experience, to get one started in Chicago. If you desire to try it in your town, read the chapter on "Bowling Green Organizations" in the *Handbook*. Profit, if any, in connection with the handbook will be used to promote lawn bowling.

PRACTICAL PUBLIC SPEAKING. By Bertrand Lyon. Boston: Lothrop, Lee & Shepard Co. \$2.50.

This is a book to be taken into consideration by the preacher—or speaker on religious matters—although it was not written particularly for him, but rather for the "men who need public speaking for *practical purposes*," as the author says. Preaching, now-a-days, has, or should, become speaking for "practical purposes," for it is no longer necessary to expound at length great doctrinal systems, having become rather the presentation of the Gospel for the salvation of men, which is just as "practical" as the efforts of the Rotarian or the Kiwanian.

The author, who has had much experience both in teaching and in practising the art of public speaking, divides his book into *The Man*, *The Message*, and *The Delivery*, which, he says, are "the three essential factors of all successful speaking." Under these heads he gives instruction as to how to make an address effectively and to accomplish the effect desired.

The book should be valuable to the religious speaker just because it differs so much from the ordinarily accepted books on homiletics. There may be a few things that the preacher may not need in every day practice, but there are a *great* many that he does.

EDUCATION IN EAST AFRICA. Report prepared by Thomas Jesse Jones, Ph.D., Chairman of the Phelps-Stokes Commission.

This full and carefully prepared report of conditions in East, Central, and South Africa is a most valuable contribution to the knowledge of these lands in matters social, economic, and educational. These countries are, as the author states, from darkness and misunderstanding rapidly becoming opportunities and responsibilities which governments and missionary societies are earnestly striving to undertake.

The investigations of the commission include all that pertains to the natives' wholesome life in body, mind, and soul, and embrace agriculture, health and hygiene, economics, sociology, industries, and government, beside the educational and religious training of schools under the direction of Anglican and Roman missionaries, and those of several other Christian bodies.

The volume is profusely illustrated with illuminating plates made from photographs of the amazing snow-crowned peaks, the vast inland seas, and great rivers and cataracts of Africa; also of its wild and cultivated vegetation and its many varied tribes of people engaged in their usual occupations. The students of schools are shown at work and play, and the fine physique and earnest faces of many of these promise in the near future to Africa leaders of its own race. S. A. R.

ASPECTOS FUNDAMENTALES DE LA RELIGION CRISTIANA. By the Rev. Lefford M. A. Haughwout, M.A. San Juan, P. R.: Cantero, Fernandez, & Co., Inc.

CANTOS SAGRADOS: un Hymnario de la Fé Catolico. Published by the order of the Convocation of the Episcopal Church in Porto Rico.

These two books represent a part of the work of a faithful and earnest missionary to the Spanish speaking people of Porto Rico, and they should be of value to the work of the Church everywhere in Spanish America. Fr. Haughwout presents in the first book, a straightforward statement of the faith of the Church as Catholic, neither Roman nor Protestant, that should be of great value to the thoughtful youth of Porto Rico, to whom it is dedicated, and to other Spanish speaking people.

Fr. Haughwout is mainly responsible for the *Cantos Sagrados*, which were put out, the preface states, because many hymns in use are not adapted to Castilian prosody, or do not express correct religious thought. A glance through the book will show, even to a person not familiar with Spanish, that many of the best hymns of the Church have been included.

THE STORY OF A SOUTHERN SCHOOL. By Arthur Barksdale Kinsolving, D.D., Baltimore: The Norman Remington Company.

Such honored names as Bishop Kinsolving, Bishop William Cabell Brown, Bishop Ingle, and many others of the home and missionary clergymen of the Church appear on the roll of one time students of the Episcopal High School of Virginia. In his book Dr. Kinsolving relates the history of this fine old Church school and of many of its high-spirited students and earnest, faithful instructors.

Of especial interest is the story of the school's early days, from its opening in 1839, and the abounding details of the Spartan life of its pupils who lived subject to many and stern rules and to severe punishment for their infringement.

With literary instruction of high grade, the school has always combined the teaching of religion and has turned out earnest young Churchmen and brave and self-sacrificing youths. It proudly counts on its honor-roll some five hundred names of alumni and former students who sprang to the defence of the world in the Great War. S. A. R.

THE CHURCH AND PRINTER'S INK. By Ralph V. Gilbert: New York: Fleming H. Revell Co. \$1.25.

A little book, with an effective foreword giving advice from the Publicity Director of the Presbyterian national organization, himself a newspaper man of wide experience. There are many suggestions which would not appeal to Churchmen and many others which would offend on the score of good taste; but, in spite of this, there are helpful hints as to effective Church publicity, apart from advertising, and particularly as to the value of an effective use of "printer's ink" in parish work, with forms for birthday and anniversary remembrances, etc. The hints about such remembrances as a part of the pastoral care of a parish may well be useful to many of the clergy. Many of our city clergy use them with success.

THE CHURCH OF THE LIVING WATERS. By Frederick W. Neve, Archdeacon of the Blue Ridge. Boston: Richard G. Badger. \$1.50.

This is the appealing story of Archdeacon Neve's labors, with great faith in God and great love for man, to open the way for the water of life to flow to the thirsting, isolated people of Lost Mountain and other mountains and "hollows" of the Blue Ridge of Virginia. The Archdeacon relates many impressive incidents which reveal the great results from human prayer working together with God's will, both in making opportunities to reach needy souls and raising up valuable helpers for this mountain mission field.

Church Kalendar



JANUARY

WE DO NOT pray to change the divine scheme, but to ask those things which God has decreed to be brought about by prayer.—St. Thomas Aquinas.

- 17. Second Sunday after Epiphany.
- 24. Third Sunday after Epiphany.
- 25. Monday. Conversion of St. Paul.
- 31. Septuagesima Sunday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF THIRD SUNDAY AFTER EPIPHANY
St. Martin's Church, Brooklyn, N. Y.
Mount Calvary Church, Baltimore, Md.
Trinity Church, Princeton, N. J.
Holy Nativity Sisters, Philadelphia.
St. Timothy's Church, Roxborough, Philadelphia.

KALENDAR OF COMING EVENTS

- January 19. Diocesan Conventions, South Florida, Western Michigan, Western Missouri, Western Texas.
- January 20. Meeting of the National Council, Diocesan Conventions, Alabama, Nebraska, Tennessee, District Convocation, Wyoming.
- January 24. "Social Service Sunday." District Convocation, North Texas.
- January 25. District Convocation, Nevada.
- January 26. Diocesan Conventions, Duluth, East Carolina, Fond du Lac, Kentucky, Milwaukee, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina, Conventions, Spokane and San Joaquin.
- January 27. Diocesan Conventions, Indianapolis, Los Angeles, Louisiana, Maryland, Minnesota, District Convocation, Oklahoma.

APPOINTMENTS ACCEPTED

- COWLING, Rev. R. A., rector of Christ Memorial Church, Hibbing, Minn.; to be rector of Grace Church, Huron, S. D., January 18th.
- FREEMAN, Rev. ROBERT J., rector of St. James' Parish, Painesville, Ohio; to be rector of Calvary Church, Sandusky, Ohio, February 1st.
- HEINZEMAN, Rev. W. F.; to be rector of St. Mark's Church, Cleveland, Ohio.
- JENNER, Rev. A. GEORGE E., rector of St. Alban's Church, South Portland, Me.; to be rector of Christ Church, Danville, Pa., February 1st.
- MUELLER, Rev. W. V., rector of the Church of the Heavenly Rest, Springfield, Ohio; to be rector of the Church of the Epiphany, Urbana, Ohio.
- PAYNE, Rev. HENRY E., rector of the Church of the Epiphany, Brooklyn, N. Y.; to be rector of the Church of the Good Shepherd, Punta Gorda, Fla.
- SANT, Rev. J. FRANK, of St. Peter's Church, Delaware, Ohio; to be assistant at St. Peter's Church, Detroit, Mich.
- STUART, Rev. DONALD C., rector of St. James' Church, Skaneateles, N. Y.; to be rector of St. George's Church, Utica, N. Y., with address at 1532 Sunset Ave.

RESIGNATIONS

- LAINÉ, Very Rev. EDMUND E., Jr.; as dean of St. Luke's Cathedral, Portland, Maine, to take effect March 1, 1926.
- TODD, Rev. EDWIN W.; from the rectorship of Trinity Church, Oshkosh, Wis. Address, Edgewater Beach Hotel, Chicago.

NEW ADDRESSES

- FERRANDO, Rt. Rev. MANUEL, Suffragan Bishop of Porto Rico; at Mountain Lakes, N. J.
- MITCHELL, Rt. Rev. WALTER, D.D., Bishop of Arizona; at Bishop's House, Phoenix, Ariz.
- DOUGLAS, Rev. HIRAM K., rector of St. Peter's Parish, Columbia, Tenn.; at 231 East Grand Boulevard, Detroit, Mich.
- DUE, Rev. PAUL; at 262 Mt. Airy Ave., Paris, Ky.

ORDINATIONS

DEACONS

MAINE—On the Feast of the Circumcision, January 1, 1926, the Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, ordained KIRBY WEBSTER a deacon in St. Luke's Cathedral, Portland. The candidate was presented by his father, the Rev. Francis E. Webster, rector of Christ Church, Waltham, Mass. The sermon was preached by the Rev. Canon Ernest A. Pressey, rector of Trinity Church, Portland, and the Rev. Stephen Webster, a brother of the candidate, said the Litany.

The Rev. Mr. Webster will take charge at once of the Church of the Good Shepherd, Rangeley.

PORTO RICO—On the Feast of the Epiphany, January 6, 1926, in one of the chapels of the Cathedral of St. John the Divine, in New York City, by permission of the Bishop of New York, VERNON G. LANE, of Baltimore, Md., and ESTEBAN REUS GARCIA, of Porto Rico, were made deacons by the Rt. Rev. Chas. B. Colmore, D.D., Bishop of Porto Rico. The sermon was preached by the Rev. Mercer Logan, D.D., and the candidates were presented by the Ven. Wm. S. Claiborne, D.D.

Mr. Lane and Mr. Garcia were students for the past two years at the DuBose Memorial Church Training School, Monteagle, Tenn. They sailed on January 7th for Porto Rico, where they will do rural work under Bishop Colmore.

DIED

SARGENT—Died, suddenly in New York City, January 4, 1926, EDWARD SARGENT, son of the Rev. Christopher S. and Jane F. Torrence Sargent.

"Soon, soon to faithful warriors comes the rest."

STURGES—ADRIAN GRAY STURGES, the beloved wife of the Rev. Charles M. Sturges, entered into the eternal rest, at her home in Guthrie, Okla., in the early morning of December 31, 1925.

TOWNSEND—Died, at Wappingers Falls, N. Y., January 6, 1926, HENRY CROFT TOWNSEND, only son of Seth Paddock and Sarah Needham Townsend, aged sixty-seven years. He leaves one son and three daughters, also an only sister, Deaconess Amelia M. Propper, of Rowland Hall, Salt Lake City, Utah.

Mr. Townsend was a member of Zion Church choir for many years, and a devoted Churchman. He was a cousin of Bishop Paddock, late of Eastern Oregon.

MEMORIALS

OELL—Entered into Life Eternal

December 24, 1925

DANIEL INGALLS OELL

Priest and Doctor

Rector for thirty years

Of the Church of the Annunciation.

Philadelphia

Pure in heart

Clean, clear, and strong in mind

Never seeking distinction, but always serving

Like his Saviour: not being ministered unto,

but ministering.

W. W. BELLINGER.

Allen Kendall Smith

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life eternal January 17, 1913.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

In Memory of Henry Ogden Hunting

January 9, 1925.

Of your Charity Pray for Him.

Abraham Yohannan

It was within the shadow of an ancient church which marked the burial place of one of the Magi, that a little boy, some seventy years ago, was wont to play. His name was Abraham. He was the son of a priest of the ancient Assyrian Church. He and his playmates well knew the story of the Wise Men, but little did they dream that this little Abraham would some day be called to that New Land far across the seas, to retranslate for them the Holy Scriptures, and in that land so far away be proclaimed the greatest scholar that Persia had sent to the New World. A Wise Man from the East, indeed.

The Rev. ABRAHAM YOHANNAN, Ph.D., was born on March the 27th in the year 1853. It was in a little village of Persia called Dagala. He came from a priestly family representative of the Ancient Assyrian (Nestorian)

Church. The ecclesiastical line to which Dr. Yohannan belonged may be traced back 175 years. In the year 1750 A. D., Kasha (priest) Zaiab, his grandfather's father, was sent to the village of Kosy to exercise his ministry. Kasha Zaiab was a learned and able man in his day and generation. Kasha (priest) Eriang, Dr. Yohannan's grandfather, had two sons, one named Sargis and the other named Yohannan; both of these sons were educated for the ministry in the Assyrian Church. Yohannan, who was the father of Dr. Abraham Yohannan, prior to his ordination to the priesthood taught in the mission schools for a number of years. This long line of ancestors who were both priests and scholars gave Dr. Yohannan a background of learning and devotion.

He received his early training in village and mission schools under the native teachers, who were both ministers and teachers. In the year 1864 he entered a high school which was established by the missionaries, in Serry, a town situated on the border line between Turkey and Persia. Two years later he entered college, and was graduated in the year 1870. During his undergraduate years and for four years after graduation, he was engaged in teaching in various places, and at times he was appointed to give instruction in native languages to the missionaries. In the year 1874 he was appointed teacher in the college which was the highest institution of learning in the country. In 1881 he was appointed Superintendent of Schools, with something over one hundred schools under his supervision. He also assisted in the printing and translating, from English into Syriac, of books which were needed for the missions and for use among the people.

In the fall of 1886 Dr. Yohannan was asked to come to America to engage in the revision of the Holy Scriptures in the Syriac language. On arriving in the United States, he went to Marietta, Ohio, where he engaged with great zeal in this undertaking. The revision took considerable time, and after it was completed, he decided to enter the General Theological Seminary. He was graduated from the seminary in May 1890, and was ordained to the diaconate in the Chapel of the General Theological Seminary. In the following year he was advanced to the priesthood by Bishop Potter. After his ordination he was appointed minister in charge of the Oriental Mission of St. Bartholomew's Church, under the rectorship of Dr. David H. Greer. This work he carried on under the rectorship of Dr. Leighton Parks until the time of his retirement a few years ago.

During this long period he ministered to the thousands of people who came to this country from the Near East. Strangers in a strange land, they came first to Abraham Yohannan for counsel in their difficulties, advice in their undertakings, sympathy in their sorrows, comfort in their loneliness. He was their friend and pastor. In a single service he would sometimes use three or four languages, Syriac, Greek, French, and so on, as he saw groups in the congregation who could not understand the language in which he was preaching or reading the service. He not only interpreted languages for them, but he interpreted America and the Western World. It was said that no name was more widely known through the Near East than that of Abraham Yohannan. Hardly a day passed that some Oriental, just "landed," did not come to St. Bartholomew's parish house and enquire for him. Sometimes the only words that could be understood were these two, "Abraham Yohannan." At the great Whitsunday service in St. Bartholomew's Church, it was Dr. Parks' gracious custom to ask Dr. Yohannan to read the Epistle for the day. When Dr. Yohannan came to the words, "And how hear we every man in our own tongue, wherein we were born?" the congregation felt that these were his own people—"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God," that he, with his gift of tongues, was again making these people to "hear in their own tongue the wonderful works of God."

During these busy years of ministering to the Oriental people, Dr. Yohannan commenced to teach in the Oriental department of Columbia University. While teaching, he pursued courses in the University leading to the degree of Master of Arts. The higher degree of Doctor of Philosophy was conferred upon him by Columbia in 1902. He was instructor in the Indo-Iranian department of Columbia University from 1894-1925.

In October 1873, in Oroomiah, Persia, he was married to Sanam Eshoo, a charming Assyrian lady who was born in Persia. She was his devoted and faithful companion throughout her life, until she entered into rest on February 14, 1920. Dr. Yohannan is survived by his chil-

dren, Isaac, Malcom, Susie, Cassandra, Albert, and Alice. The Rev. Isaac Yohannan is a priest of the Church.

Among the many books of which Dr. Yohannan was the author were: *The Death of a Nation*, a history of the Church and nation of the Assyrians; *A Church of Martyrs*; *The Vigil*, a collection of sermons; *Pearl (Margarita)*, a religious book reprinted from the ancient Syriac; *A Syriac-English and English-Syriac Dictionary*, nearly ready for printing but not yet published.

Dr. Yohannan's earthly life came to an end on November 9, 1925. May God grant unto him eternal rest and let light perpetual shine upon him!

GEORGE F. NELSON,
CHARLES BRUCK ACKLEY,
Committee appointed by Bishop Manning.

RESOLUTION

Oconto, Wis., Nov. 13, 1925.

WHEREAS, our Dear Lord in his great Wisdom and Love has taken from our midst, one whom we loved, honored, and respected, and a companion member of our vestry, CLEVELAND R. KEITH.

Now, therefore, we, the vestry of St. Mark's Episcopal Church, Oconto, in meeting assembled, do extend our earnest sympathy to the loved ones he left with us.

In sorrow and loneliness, however, we cannot but feel a strong and certain comfort, for we know that because he has gone before, that we, who follow, are assured of his outstretched hand waiting to guide and help us when we pass on to that bourne from which no traveler returns.

We know this because it was ever his happiness in this life to help his friends and all who needed a smile, a kind word, a thoughtful act, to cheer and guide them.

St. Mark's Church has lost a loving Christian worker but more especially we, his companions, in the vestry, do miss him for we have lost his wise counsel and the strength of his true and earnest faith.

No duty was ever too hard, no task too menial for the love of his Church was beautiful. We subscribe our names hereto with a prayer in our hearts that we may carry on the work with unselfish devotion to the end that his Church and our Church and the Christian Faith may grow and prosper.

He will always remain in our memory as we knew him in life—a true, Christian gentleman.

The above resolution unanimously passed at a regular meeting of the vestry of St. Mark's Church, held November 25, 1925.

L. C. HARVEY, Clerk.

SUGGESTED FORM OF BEQUEST FOR THE LIVING CHURCH AND FOR OTHER RELIGIOUS LITERATURE

I give, bequeath, and devise to MOREHOUSE PUBLISHING COMPANY, a corporation organized under the laws of the State of Wisconsin, with principal office in the city of Milwaukee in said state, the sum of dollars, to be held in trust for the following purpose and on the following conditions.

The principal sum is to be invested and the proceeds to be used annually in publishing periodicals, books, or pamphlets in the interest of the Church now known as the Protestant Episcopal Church in the United States of America, where such publications cannot probably be published otherwise except at a financial loss. Provided, that no disbursement of the income from this fund, or any part thereof, shall ever be made until the said Morehouse Publishing Company as trustee shall first obtain in writing the approval of a majority of the bishops, including bishops coadjutor and suffragan bishops, at the time officially related as such to any diocese of the said Church within the States of Wisconsin and Illinois; but if any such bishop shall formally decline to assume responsibility under this trust, he shall not be counted in establishing such majority nor shall he be requested in future to express approval as to any subsequent proposal for disbursement. And provided further, that if, in the judgment of three-fourths of the bishops aforesaid, at any time, it shall appear that the spirit of this bequest can best be carried out by vesting the principal amount in some other trustee, the Morehouse Publishing Company shall, not more than ninety days after formal demand be made upon it by three-fourths of the said bishops, pay the then existing principal sum, together with any and all accrued income, to such party or parties as may by the said bishops be named as trustee; whereupon the Morehouse Publishing Company shall cease to be trustee

under the terms of this bequest, and the conditions herein stated shall govern the future administration of the trust.

In the event that the entire number of bishops herein described shall unanimously authorize the use of any part or all of the principal sum herein provided for any work of publication as heretofore described, the trustees shall have authority to use such principal sum, or any part thereof, in accordance with such authorization.

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OF

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Address all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

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" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
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New York

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CHAS. C. W. CARVER, B.D., Dean
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

New York City

Cathedral of St. John the Divine,
New York

Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4 P.M.
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RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York. Begins Monday evening February 1st; closes Friday morning, February 5th. No charge. Address GUESTMASTER, Holy Cross, West Park, New York. Seminars will be welcome.

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INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood. We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through the Bureau. In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the *Morehouse Publishing Co.*, Milwaukee, Wis.]

Association Press. 347 Madison Ave., New York, N. Y.

The Church in the Universities. Edited by David R. Porter, executive secretary Student Department National Council Y. M. C. A. Price 90 cts.

The Damian Press. Westminster House, Great Smith St., S. W. 1, London, England.

The Man Who Was Lonely. By Kenneth Ingram.

L. C. Page & Co. 53 Beacon St., Boston, Mass.

Ann of Green Gables. By L. M. Montgomery. Illustrated by Elizabeth R. Withington. Price \$2.

The Days of Chivalry: Or How Aimery the Bright-of-Face Became Page, Squire, and Knight. By W. H. Davenport Adams. With a Frontispiece in full color by Ray C. Strang.

Chatterbox for 1926. Founded by J. Erskine Clarke, M.A.

Oxford University Press. American Branch, New York, N. Y.

The Epistle of Paul to the Galatians in the Revised Version. With Introduction and Commentary by A. W. F. Blunt, B.D., vicar of St. Werburg's, Derby; Hon. Canon of Southwell; examining chaplain to the Bishop of Southwell; formerly Fellow and classical lecturer of Exeter College, Oxford. *The Clarendon Bible* under the general editorship of the Bishops of Newcastle and Ripon and Professor G. H. Box.

University Press. Syracuse, N. Y.

Creative Oxford: Its Influence in Victorian Literature. By William S. Kuickerbocker. Price \$3.

PAPER-COVERED BOOKS

J. J. Little & Ives Co. New York, N. Y.

American Child Health Association. Second Annual Meeting. Kansas City, Mo.

BULLETINS

Episcopal Theological School. Cambridge, Mass.

Catalogue 1925-26.

The General Theological Seminary. Chelsea Square, New York, N. Y.

Catalogue Number, 1925-26.

JUVENILE DELINQUENCY has been reduced more than fifty per cent in many cities by means of supervised playgrounds. In a recent study of juvenile delinquency of Omaha for the past two years it was found that eighty-eight per cent of the homes, in which there were one or more delinquents, were located more than one-half of a mile from the nearest playground. It was also found that the greatest amount of delinquency occurred in the most congested sections of the city. In those sections there were no playgrounds or recreation centers.

CONFERENCE BETWEEN ORIENT AND OCCIDENT

RACINE, WIS.—There was gathered at the National Center, Taylor Hall, Racine, during the Christmas holidays, a conference so unique, under Church auspices but with entire freedom of expression, that more than ordinary interest attaches to it.

Through the generosity of Miss Elizabeth Matthews, of Cincinnati, a group of Oriental students, most of them non-Christians, was gathered from a number of American colleges and universities and became the guests of the Church during the Christmas holiday period. A series of conferences, in which the students were the chief speakers, filled a part of the time. The students were from China, Hawaii, India, Japan, Korea, the Philippine Islands, and the United States, and represented the religions of Hinduism, Mohammedanism, Zoroastrianism, and Christianity. The students were introduced to the devotions of the Christian religion as exemplified in the Church, as well as to the hospitality which the Church afforded them, and the spirit of fellowship was closely built up among them.

In addition to the regular Christmas services, there was a daily celebration of the Holy Communion. The Rev. F. Van Vliet, professor at Nashotah, served as chaplain and was an unfailing source of inspiration and guidance in difficult and perplexing problems. The spirit of fellowship and good-will displayed by him and by "Mother Biller" has brought a new realization of the value of the Christ to Oriental students.

The students discussed a number of international problems in which racial difficulties had a perplexing part and the attitude of the people and races from the various nations represented was frankly presented. Mr. Haridas T. Muzumdar, of India, was chairman of the conference; Mr. S. C. Cheng, of China, chairman of the committee of resolutions; and a daughter of Bishop Motoda, of Tokyo, was an apt representative of Christianity as it has come to be accepted in the Orient. Touching letters of thanks were sent on behalf of the members of the conference to Miss Matthews, to Mr. Harold Barlow, president of the Young People's Association in the diocese of Milwaukee, and to other friends who had been able to contribute on behalf of the young people to the comfort of the guests of the Church.

On another page an appreciation of the conference from the pen of the Rev. F. Van Vliet will be read with interest.

FIELD—JETT

ROANOKE, VA.—An event of exceptional interest to all the friends of the Bishop and Mrs. Jett, both within and without the Diocese, was the marriage of their second daughter, Ethel Fairfax, to Mr. William Watt Field, of Roanoke. The ceremony took place in St. John's Church at nine o'clock in the evening of Tuesday, December 29th. Bishop Jett officiated, being assisted by the Rev. Karl Morgan Block, D.D., rector of St. John's. The wedding was followed by a reception at the Episcopal residence.

The bride is a graduate of Stuart Hall at Staunton and Randolph-Macon Woman's College at Lynchburg. Mr. Field is a native of Gloucester, Va., but has been engaged in business in Roanoke for several years.

Dean of Westminster Installed with Elaborate Ceremonies

Salisbury Versus Durham—Toc H Birthday—The Parliament Chapel

The Living Church News Bureau/
London, December 24, 1925]

THE INSTALLATION OF DR. FOXLEY Norris as Dean of Westminster, last Monday afternoon, was given a much more public character than is customary. The Mayor and Corporation attended in state, and representatives from public bodies, hospitals, and schools, were accorded special places in the Abbey.

The installation took place during Evening-song, immediately after the First Lesson, when the Dean-designate, with the Precentor on his right hand, and the Chapter Clerk on his left, was seen at the entrance to the choir. At the Sub-Dean's (Canon Carnegie's) stall the Dean-designate made the customary Latin declaration, in which he swore to give due observance to matters relating to doctrine, the peculiar relation of the Dean of Westminster to the episcopate, the administration of the property, rights, and privileges of the collegiate Church of St. Peter, and other things peculiar to his special office. He was then installed in the Dean's seat, and the *Magnificat* followed. The first ministerial act of the new Dean was the reading of the Second Lesson, and his fine resonant voice made a good impression.

The order of service provided that the Dean should "speak to the people," and this he did, after the Third Collect. He spoke with feeling of three great losses which the Abbey has recently suffered by the deaths of Queen Alexandra, of Dean Ryle, and of Herbert Francis Westlake, late Minor-Canon and Custodian. And he spoke of his aspiration that Westminster Abbey might become ever more and more the spiritual center of the Empire, radiating Christian truth and practice to the uttermost bounds of the world.

After this brief address, the choir sang Sir Hubert Parry's anthem, *I was Glad when They Said unto Me*; and then, all the clergy being now collected in the Presbytery and newly robed in crimson and gold copes, the procession began. With cross and banners held high, probationers, choir, clergy, and lay officers went round the ambulatory, starting at the north and emerging at the south, across the south transept and back to the choir screen, while three Psalms were sung in plain chant unaccompanied. At the screen there was a pause while the Precentor offered prayer; and then, to the hymn, *O enter then His gates with Praise*, the procession went up to the High Altar, the Dean bowing to the Mayor of Westminster as he passed his stall. From the altar he gave the Blessing; and in the silence that followed, the Abbey bells could be heard ringing joyfully.

Dr. Foxley Norris will preach at the Abbey on Christmas morning, the Dean's sermon being a time-honored custom, both there and at St. Paul's Cathedral, on that day.

FOUR DIOCESES TO DIVIDE

At the present time four large dioceses have obtained permission from Parliament to divide. Manchester will be divided by the formation of a diocese of Blackburn, Peterborough by a diocese of Leicester, Southwell by a diocese of Derby, and Win-

chester by two new dioceses of Guildford and Portsmouth. Of these four, Manchester obtained its Blackburn Bishopric Act first, and it is therefore surprising to find that all the three southern dioceses have outstripped Lancashire Churchfolk in the raising of the necessary funds. Yet from the population standpoint the Manchester problem is the greatest, for after the division Manchester will still be the largest diocese in the country outside of London, and Blackburn will be considerably larger than Liverpool and more than a score of the other dioceses.

SALISBURY VERSUS DURHAM

In a letter to the *Times* last week, the Bishop of Durham attacks the Hereford Bishopric measure, and says that it is not denied that the relief of the large diocese of Lichfield (which is the avowed object of the Measure) might be secured by other means than the formation of a diocese of Shrewsbury. His idea is that the transfer of North Shropshire to Hereford would accomplish this relief. But it is pointed out by the chairman of the Shropshire Bishopric Committee that such transfer would simply substitute a huge diocese of Hereford for the present unwieldy diocese of Lichfield.

The Bishop of Salisbury, replying to Bishop Henson's letter, finds himself "completely at variance with the Bishop of Durham on the general principle that I find it necessary to challenge his unproved assertions, that the reduced Hereford diocese would be 'too small,' and that 'it is notorious that some of the existing bishoprics are too small.' That is Bishop Henson's own opinion. For my part I entirely deny that a diocese, containing 205 parishes and 177 clergy (these I believe are the numbers of the reduced Hereford diocese) is necessarily too small.

"Bishop Henson's ideal is that of great dioceses provided over by prelates, who, whatever their prestige, cannot hope to know the clergy, and still less the leading laity, as a Bishop ought to know them for the purpose of efficient administration. For seventeen years of my life I have worked in a diocese containing only one hundred clergy, and my experience is that for the promotion of the genuine life of the Church a small diocese like that, with its direct dealings and free intercourse between bishop and clergy, is a vastly more hopeful sphere of spiritual influence than a diocese of 350 or 400 clergy, where the very numbers preclude any real intimacy.

"My opinion is that the Church of England has relied too much on prestige and elaborate machinery and too little upon its real title to public confidence—its capacity to reform itself, and the active spiritual life of all its parts. The deadness which still affects us in certain quarters is due in no small degree to that very lack of cohesion and corporate life which is inevitably involved in the policy of large dioceses."

TOC H BIRTHDAY

Last Saturday evening Toc H kept its birthday festival in the Albert Hall. It was the tenth anniversary of the opening in Poperinghe in 1915 of that haven of rest and refreshment which brought a corner of heaven into the hell of men's and officers' lives, and was named "Talbot House," in signalling language Toc H, after Gilbert Talbot, Lieutenant of the Rifle Brigade, who died at Hooghe on July 30th of that year.

The Prince of Wales, the patron, took a leading part in Saturday's proceedings,

which were attended by thousands of representatives from branches at home and overseas.

In continuation of the birthday celebrations, a thanksgiving service was held in Southwark Cathedral on Sunday afternoon. The Prince of Wales was present, and there was a large congregation.

During the singing of the hymn before the address, which was given by the Bishop of Southwark, crosses from the graves of Unknown Soldiers were presented to the Toronto, Swindon, Woolston, and Newcastle-on-Tyne branches, whose representatives received them from the Prince of Wales at the chancel steps. The service included a Litany for Toc H, which was said by the founder padre, and special prayers were offered by padres from different parts of the country.

The Bishop of Southwark said that Toc H had become known almost everywhere where the English tongue was spoken. Toc H existed so that the example and spirit of those who died might be woven into the very life of the nation, and that their fellowship and sacrifice might be manifested in it. The Lamp of Remembrance was a lamp of fellowship, witnessing to brotherhood and comradeship. Fellowship was what the world needed greatly today, both at home and abroad. The lack of fellowship had hindered the recovery from the war and threatened the peace and unity of the nation. Never had it been so hard to find social and welfare workers as during these last years. Sometimes high sentiments were mistaken for action, and teaching for learning. When men had high ideals they sometimes were content with them, without attempting to realize them. The world today required practical, active service, for the sake of others. Toc H existed to help to supply that need.

THE PARLIAMENT CHAPEL

You may perhaps recall that I noted some weeks ago that a member of Parliament, Mr. Ian Macpherson, had been refused permission to have his son baptized in the crypt chapel of the Houses of Parliament, on the ground that the rite was not to be performed by a priest of the Church of England. The incident gave rise to much discussion, and was eventually referred to the Lord Chamberlain, under whose jurisdiction the Palace of Westminster comes. The Lord Chamberlain has now decided, says the *Guardian*, "and he is fortified by the opinion of the Law Officers—that the refusal was *ultra vires*, and that the chapel may be used by any denomination. The Law Officers rested their opinion upon the fact that for long the apartment fitted up in modern times as a chapel was really the Speaker's dining-room; that is to say, it is not a consecrated building. The chapel is in the position of a private oratory such as anyone, piously disposed, might erect in their own house. An important consequence of this decision has been pointed out by Lord Hugh Cecil. Henceforth the crypt chapel cannot be used by Anglicans for services of Baptism or Holy Communion, since by English law these rites must be performed in a consecrated building. Thus the wheel has come full circle, and the building is of little use save to Nonconformists! We agree, the *Guardian* adds, with Lord Hugh Cecil in thinking that this is no great loss from a religious point of view; and the decision of the Lord Chamberlain has one great advantage—it does away with an anomaly which promoted unnecessary ill-feeling."

My sincere good wishes to THE LIVING CHURCH for the New Year, and may its good work prosper! GEORGE PARSONS.

Dr. Dallas Accepts his Election to New Hampshire

Sir Galahad Anniversary—Massachusetts News

The Living Church News Bureau
Boston, January 11, 1926]

THE ACCEPTANCE BY THE REV. JOHN T. DALLAS, D.D., vicar of St. Paul's Cathedral, of his election as Bishop of New Hampshire, creates a new problem at the Cathedral. At the present time Dean Rousmaniere is far from well and so, at present, is unable to give his personal attention to this new problem. Before Christmas the Dean suffered a slight shock, and while the doctor has given most favorable reports of his continued recuperation, Dean Rousmaniere will hardly be able to give the necessary personal care for some time to the selection of a new vicar that he gave in choosing Dr. Dallas.

Dean Rousmaniere's choice of Dr. Dallas to be vicar at the Cathedral could not have been happier. Never has a man so generously understood the dean's emphasis on personal religion and personal piety as the Bishop-elect of New Hampshire. To many who heard Dr. Dallas read the service for the first time, it seemed as if he had been personally trained by Dean Rousmaniere in his appreciation of a reverent as well as intelligent conducting of the service.

It is understood that Dr. Dallas will remain at St. Paul's until after Easter.

SIR GALAHAD ANNIVERSARY

A luncheon to observe the fifth anniversary of the incorporation of the Order of Sir Galahad, and the twentieth anniversary of the Camp O-At-Ka on Sebago Lake, Me., will be held at the Union Club the 14th; and following the luncheon there will be a meeting at the home of Mrs. James H. Means. The purpose of these meetings is to inform groups of laymen and laywomen of the work of the Order.

After a few years of experimentation, the Galahad plan began a slow spread to other parishes. In 1906 was laid the foundation for O-At-Ka, the national Galahad camp. In January, 1921, the Order was incorporated with thirty-nine chartered units. Now, on the fifth anniversary of the incorporation, the thirty-nine courts have increased to nearly three hundred, distributed over sixty dioceses and thirty-seven States, including Canada and Porto Rico, and it is planned to introduce the work into China.

In 1925 at Camp O-At-Ka, there were registered approximately 300 boys and young men, all members of the order, coming from sixty different parishes scattered over eleven dioceses, from Massachusetts to California, and from Toronto to Maryland. From a single unit to 300, from one diocese to sixty, from a camp of twenty to one of three hundred—such has been the growth of the Order of Sir Galahad in the first thirty years of its existence, and the strength of this foundation will determine, in a large part, its future expansion.

MASSACHUSETTS NEWS

The Christmastide services throughout the Diocese were better attended than usual. A typical parish experience was that of Emmanuel Church, Somerville. In speaking of his services the rector of Emmanuel, the Rev. George B. Nicholson, said:

"The rector is quite sure that this has been the best observance of Christmastide of all the ten since he came to the parish. There was the largest number of communions, and, with the exception of the jubilee year, the largest offering. The assistance of a splendid group of young men made possible the correct and reverent ceremonial which characterized the services, while the good work of the choir worthily gave expression to the spirit of joy and good will which filled all our hearts. And best of all there was that sincere devotion that is a mark of our congregation, and which strangers feel and comment upon."

Professor Thomas Nixon Carver, of Harvard, addressed the 234th meeting of the Massachusetts Clerical Association last Monday on the subject, Somehow Good: Providence in the Production and Distribution of Wealth. The meeting was held at the parish house of the Church of our Saviour, Longwood.

The meeting of Trinity Club, held in memory of the Rev. Frederick Baylies Allen, was a great inspiration. Bishop Lawrence told of his life, with special reference to his ministry at Trinity, his remarkable work with the Episcopal City

Mission, and his courageous citizenship. A number of the members of the Club paid affectionate tribute to him as the founder of Trinity Club. Two sons-in-law, Mr. B. Preston Clark, and the Rev. Malcolm Taylor, spoke most appreciatively of Mr. Allen.

The Church of the Epiphany, Dorchester, was consecrated yesterday. The consecration marked the culmination of a long-sustained effort to free the church from debt. The mortgage was recently burned. The rector of the Epiphany, the Rev. Thatcher R. Kimball, has stood out against raising money by means of bazaars and entertainments. He insisted that the indebtedness be cleared by voluntary offerings.

The Rev. J. Stanley Light, who succeeded the Rev. George H. Heflon as head of St. Andrew's Silent Mission, a movement within the Church in behalf of the deaf, will be ordained to the priesthood in Trinity Church tomorrow.

A series of three lectures on Church music will be given at the Cathedral Church of St. Paul on successive Thursday evenings at eight o'clock, beginning January 14th. All three lectures will be illustrated by organ and choir. The speakers and their subjects in order are: Wallace Goodrich, Early Anglican Music; the Rev. A. Vincent Bennett, The Later Composers; and Arthur Phelps, The Modern School.

RALPH M. HARPER.

New York Welcomes the New Presiding Bishop

Cathedral Construction Plans—
Bishop Manning to Young People
—Religion and Sport

The Living Church News Bureau
New York, January 8, 1926]

THE MOST REV. JOHN GARDNER MURRAY, D.D., made his first official appearance as Presiding Bishop of the Church on Sunday morning, January 3d, when he was the celebrant of the late Eucharist at the Cathedral and also the preacher.

On Monday morning Bishop Murray began his new work at Church headquarters, 281 Fourth Avenue. His initial act was a celebration of the Holy Communion in the Missions House chapel, with the entire staff of workers in the building present.

Speaking to his co-workers the Presiding Bishop said:

"I shall not be continually projecting myself into economic or scientific questions where I would rub up against those who know more in their little fingers than I do altogether; but when it comes to an enunciation of moral principles, then it will be my province to let the world know where we stand."

The *Evening Post*, commenting editorially on Bishop Murray's assumption of his new duties, said: "Some idea of the business activities of a great ecclesiastical organization is afforded by the statement that Bishop Murray, who has entered upon his duties here as Presiding Bishop of the Episcopal Church and President of its National Council, directs a Church business with a turnover of \$3,500,000 a year and an international missionary personnel of 5,000. His resemblance to a Wall Street executive is heightened by the wires that run into his office from China, Japan, Africa, Alaska, and Hawaii."

Bishop Murray and his family have taken an apartment in the Gramercy Park Hotel at 52 Gramercy Park North.

Announcement has been made that, as Bishop of Maryland, he will ask his Diocese for the aid of a Bishop Coadjutor.

CATHEDRAL CONSTRUCTION PLANS

Under the leadership of its new Chairman, Mrs. Vincent Astor, the Women's Division for Completing the Cathedral held a meeting at the Town Hall Club last Tuesday and passed a resolution asking that work be started as soon as possible on the north transept of St. John's. It has been the plan of this Division to raise one million dollars with which to erect the north transept. As over half the amount has already been contributed the trustees are now asked to obtain working drawings of that portion of the Cathedral. Bishop Manning, who was the chief speaker at the meeting, expressed the hope that the foundation stone of the new transept might be laid next May.

BISHOP MANNING TO YOUNG PEOPLE

Bishop Manning appeared in the Cathedral pulpit last Sunday afternoon to speak to a congregation made up, in large measure, of young students from grammar and private schools. The service was under the auspices of the Parents' League of New York, and was appointed for this time on account of the large number of young people who are spending the Christmas holidays in the city.

In his sermon the Bishop stressed the note of joy in religion and repeated his belief that on Sunday there should be greater freedom for wholesome games and recreation. He announced his text at the conclusion of the sermon and had the young people repeat it after him. It was from the second epistle to St. Timothy: "For God hath not given us the spirit of

fear; but of power and of love and of a sound mind."

RELIGION AND SPORT

Our surmise, expressed in this letter last week, that Bishop Manning's recent statements on the value of sport and recreation would arouse criticism, was correct. And in a speech at a luncheon given in his honor at the Bankers' Club on Tuesday last, Bishop Manning declared that he had received many letters, some of an abusive character, objecting to the stand he had taken. He took advantage of the fact that he was speaking before a group of leaders in the world of amateur sport and stated to them that the flood of mail he had received would not change his opinion that clean and true sport is an agency for the development of the same qualities that religion aims to inculcate.

The *New York Times* devoted considerable space on its editorial page to the Bishop's statements on this subject, and said in part:

"One may imagine Bishop Manning as a little amused by current comment on his conception of the Sportsman's Bay in the Cathedral of St. John the Divine. . . . He recognizes in sportsmanship the modern chivalry. True sport develops just those qualities which belong to high and noble manhood and womanhood, and should therefore be in closest touch with religion. If every phase of the life of today finds its niche and concrete image in the Cathedral, it is in order that the spirit of the Cathedral may flow outward into every phase of the life of today."

The last sentence of the editorial is exceptionally fine and expresses, no doubt, exactly what the Bishop and his co-workers have had in mind as the Cathedral details were planned.

ACTIVITIES OF BISHOP CAMPBELL

A portion of the schedule of the newly-consecrated Bishop of Liberia shows his activities here in behalf of his new field. On Sunday, January 3d, he pontificated and preached at St. Luke's Chapel, New York; that evening he preached at Bensonhurst, L. I. Last Tuesday afternoon he spoke at a meeting at Larchmont and in the evening addressed Church school children of Bridgeport at Trinity Church; Wednesday and Thursday were spent in Boston, and Friday at Kent School, Kent, Conn. On Saturday, January 9th he is to confirm a class at St. Luke's Chapel; on Sunday the Bishop is to preach at St. Mark's Church, Philadelphia, in the morning; and to attend a reception in the afternoon given him at the home of Mrs. George Zabriskie in New York. On Monday he is to confer with the Secretary of State in Washington; from there Bishop Campbell goes on to Florida in the interest of Liberian work, returning to New York to sail for Monrovia on the thirtieth of this month.

CLINIC IN PERSONAL WORK

A series of talks and discussions about meeting the spiritual need of individuals began in Calvary Parish House, 106 East Twenty-second Street, on Thursday evening, January 14th. The discussions are led by the rector of the church, the Rev. S. M. Shoemaker, Jr., who will present, at each meeting, some of the principles of winning individuals for Christ, with stories of actual experiences in personal evangelism. Many people find themselves faced with the chance to help some one in need, and have no idea how to bring Christ to bear upon the situation. It is the

intention of the discussions to deal with such problems as these, and all who are interested in such problems, whether laymen or those in full-time religious work, are invited to come to these Thursday evening meetings.

GIFT TO CHURCH MISSION OF HELP

The New York Branch of the Church Mission of Help has recently received an important gift in the form of an estate of 250 acres, a large house, and \$100,000 in money. The estate is situated at South Kortright in Delaware County, N. Y., in the heart of the Catskill Mountain region. The land is splendidly wooded, a part of it is under cultivation, and a part of it is used for grazing. The house consists of a single building facing the state road, separated from it by a lawn and garden, and has a long servants' wing running back towards the hills.

The land, the house, and the money are the gift of Mrs. James McLean and have been presented as a memorial to her husband. It is a free gift, to be used in any way that the Church Mission of Help may elect and opens many opportunities for extending the important work which this organization has been doing for the past fourteen years. It will be available for a summer home for the girls under Church Mission of Help care, and also as a shelter for girls who need to be taken out of their immediate surroundings and given special care and training. The need for just such a place has long been felt by those interested in the extension of the work, and Mrs. McLean's gift has therefore been received with deepest gratitude.

AT ST. MARY THE VIRGIN'S

On the first Sunday of January the rector of the Church of St. Mary the Virgin prefaced his sermon with a brief record of the work of the parish in 1925. The total number of services held at the church was 2,223; there were 1,301 celebrations of the Holy Communion, and the number of communions made at the church during the year was 13,688. Dr. Barry stated that this did not tell the whole story, as on account of the many parishioners living at a distance from the church they doubtless made many communions at other churches.

There were during the year 480 communions made from the Reserved Sacrament—considerably more than one a day. The rector stated this as one argument in favor of Reservation, leaving aside the value of Reservation for devotional purposes. The rector added that during the last two weeks the Reserved Sacrament had been carried to twenty different families—an average of one and a half per day.

NEW YORK NEWS

Latest advices from his office are to the effect that Bishop Shipman is improving in health, but that the exact time of his return to New York has not been decided upon.

At Trinity Church last Sunday afternoon an address was given by Dr. Albert Mansbridge, a distinguished layman of the Church of England, who is lecturing in this country under the auspices of the Berkeley Divinity School.

The Rev. Dr. M. B. Stewart, professor of Dogmatics at Nashotah House, began the delivery of his Paddock Lecture course in the chapel of the General Seminary on Monday, January 4th.

A notice appearing in this letter last week stated that the speakers at the Church Club annual dinner to be given

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MEMORIALS

in honor of Bishop Manning on January 21st would be Bishop Murray, Bishop Stires, and Governor Silzer. A letter sent out by the Chairman of the Committee

notifies that among other guests will be Bishop Freeman, of Washington, Bishop Creighton, of Mexico, and Dean Robbins of the Cathedral. HARRISON ROCKWELL.

Dr. Wroth Celebrates Fiftieth Anniversary in Baltimore

The Living Church News Bureau
Baltimore, January 8, 1926

THE FIFTIETH ANNIVERSARY OF THE Rev. Peregrine Wroth, D.D., as rector of the Church of the Messiah, Baltimore, was suitably observed on Thursday, January 7th, at the church.

The anniversary service was one of praise and thanksgiving to Almighty God for the long term of faithful and devoted work vouchsafed His servant. Seldom in the history of American Christianity has a minister of the Gospel been privileged to serve one parish for half a century. There have been only two such cases in the Diocese of Maryland.

Bishop Murray, Dr. Wroth, and the preacher for the day occupied the sanctuary. A large number of clergy of the Diocese, and others were present in the chancel, and overflowed into the nave. The regular choir of the church was augmented for the service by the addition of former members of the choir. This choir of fifty members sang three anthems during the service: the *Benedictus Qui Venit*, by Gounod, How Lovely are the Messengers, by Mendelssohn, and the Hallelujah Chorus, from Handel's *Messiah*. The director of music was Mr. Thomas H. Disney, who has been connected with the church for fifty-three years. The organist was Miss Edna M. Hax.

The sermon was preached by the Rev. Sewell S. Hepburn, D.D., senior presbyter of the Diocese of Easton. Dr. Hepburn is a native of Dr. Wroth's county on the Eastern Shore, and has been a life long friend. He has just retired from active service after fifty-seven years in the rural field of the Church.

Immediately following the service a reception was tendered Dr. and Mrs. Wroth in the parish house, at which short addresses were made by the Rev. Edwin B. Niver, D.D., another life long friend of Dr. Wroth, by the Rev. A. C. Powell, D.D., of the Standing Committee of the Diocese; by the Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church and Dr. Wroth's diocesan, by the Hon. Edward Rich, senior member of the vestry, and others. A purse of gold was presented by Mr. Rich to Dr. Wroth, in the name of his parishioners and friends. Dr. Wroth made a moving reply to all the addresses and the presentation. Refreshments were served.

Dr. Wroth was born in Kent County, on the Eastern Shore, of Maryland, on July 19, 1848, the son of Dr. and Mrs. Thomas Grainger Wroth. He was trained for the Ministry at the Theological Seminary in Virginia, and, after ordination by Bishop Whittle in 1872-73, he spent three years at Kingston Parish, Mathews County, Va. From there, he went directly into his life's work at the Church of the Messiah, in 1876. Many fruitful years of ministry in the huge building, with its great pillared portico, followed.

Dr. Wroth was married in 1880 to Miss Mary A. Counselman, of Baltimore, and they were blessed with three sons, Peregrine, Lawrence, and Page. The youngest son met his death by drowning in 1905.

Dr. Wroth, as rector of the Messiah, has indentified himself closely with the life of the city of Baltimore, and is an important factor in the spiritual, social, and intellectual life of the community. The Messiah became a house of sincere evangelical worship. Within its walls were held the first Lenten noonday services for business men in America, with the possible exceptions of St. Stephen's Church, Philadelphia, and Trinity Church, New York. These services were continued for thirty years, and with many of the most eminent preachers in the country in the pupil.

Dr. Wroth has also taken an active part in the work of the Diocese of Maryland, holding practically every office within the gift of the Convention, including membership on the Standing Committee, delegate to the General Convention, Secretary to the Convention, and Archdeacon of Baltimore. He has also been made agent and vice-president of the Corporation for the Relief of Widows and Children of the Clergy of the Diocese, a position which he still occupies.

A crisis in Dr. Wroth's work came when the church and parish house were destroyed in the great fire of 1904. Undismayed by this catastrophe, the doctor and his congregation set to work to rebuild, and presently there emerged from the ruins a new edifice—the second Church of the Messiah, a church not as commodious as its predecessor, but dignified and ample. For fifteen years more the work continued on the same site. The section of the city, however proved to be more and more disadvantageous, business occupying what had previously been a residential section; and it became apparent that decisive action must be taken to meet the needs of the scattered congregation. The church buildings were sold to the Rivoli Theater in 1920, and ground was broken for new buildings at the corner of Harford Road and White Avenue, Hamilton, five miles northeast of the old site.

The third and present Church of the Messiah was brought into being by the amalgamation of the old congregation and the congregation which had been worshipping for many years in St. Andrew's Chapel, Old Harford Road. The beautiful church and parish house, which is the home of the combined churches, was completed in 1923, being the second church that Dr. Wroth had built in his long rectorship.

This present building stands as a material monument to the zeal and devotion of the Rev. Peregrine Wroth; but his real monument is not built with hands, but is one that is engraved in the hearts and lives of the thousands whom he has influenced.

H. P. ALMON ABBOTT.

A motto of the Foreign-born Americans Division, "For every Foreigner a Friend," found fulfilment recently when a Chicago rector's two years' friendship with a Hindu student at Northwestern resulted in the Hindu's baptism.

AMERICAN CHURCH MONTHLY

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Associate Editors
Rev. G. P. Christian Rev. H. K. Pierce

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EDITORIAL COMMENT:

Professor Lake on Parties in the Church—The Nerves of the Modern Child—Pride in Our Religion—What Are We Doing about It?—The Secret of Effectiveness—Noise in America.

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DEATH OF EDWARD SARGENT

NEW YORK, N. Y.—Edward Sargent, Secretary for Church schools in the Department of Religious Education, died suddenly on Monday, January 4th at his home in Hotel Irving, Gramercy Park, New York City. He is survived by his wife, his parents, and a brother, the Rev. G. P. T. Sargent, rector of St. Paul's Church, Grand Rapids, Mich.

Edward Sargent was born in 1873 at Ypsilanti, Mich., son of the Rev. Christopher S. Sargent, now residing at El Paso, Texas. He took his college work at the University of the South, Sewanee, Tenn., and completed the Western Theological



EDWARD SARGENT

Seminary course in 1897, but was never ordained, preferring to go into educational work. He took his degree of Master of Arts, at the University of Chicago in 1904. Beginning in 1898 as principal of the Ward School at Marinette, Wis., he served successively as principal of the high school at Ludington, Mich., at Emerson School, Gary, Ind., and at the high school in Newcastle, Pa. From 1914 to 1920 he was superintendent of public schools in Meadville, Pa., and summer lecturer on educational subjects at the State Normal School, Edinboro, Pa.

Mr. Sargent has been the recognized leader of the movement for week-day religious education. It was to promote this work that he became in 1920 one of the secretaries of the Department of Religious Education. In 1919 there were only five cities in which the school boards had allowed school time for religious instruction under Church auspices. In 1922 Mr. Sargent was able to report that eighty cities had taken this step in 1921. The next year 125 cities had joined the number. In 1925 at least a thousand cities had adopted the plan. Experimental schools for week-day religious instruction have been conducted at Christ Church, Gary, Ind., St. Mark's Church, Toledo, Ohio, and St. Paul's Church, Grand Rapids, Mich. It is due to the principles which these experimental schools demonstrated that a unified program and aim has marked the advance of this project among the other Communions which have participated in it. In this work Mr. Sargent was associated with Walter Albion Squires, of the Presbyterian Church,

Thomas S. Young, of the Baptist Church, Charles Peters, of the Reformed Church, and Thomas S. Evans, of the International Association of Daily Vacation Bible Schools.

The burial service was in the Church of the Transfiguration, New York, on Thursday, January 7th, at eleven o'clock. The interment was in the family burial plot at Cincinnati, Ohio.

REMAINS IN UNITED STATES

MOUNTAIN LAKES, N. J.—The Rt. Rev. Manuel Ferrando, Suffragan Bishop of Porto Rico, is to remain for an indefinite period in the United States, with address at Mountain Lakes, N. J.

Bishop Ferrando was put in charge of the Spanish translations that are to be made in behalf of the American Church by the General Convention, and, with the Presiding Bishop's consent, he expects to be away from his jurisdiction while he is attending to the publication of a Spanish Service Book, Sunday school lessons, and other matter needed by the Spanish-speaking missions of the Church.

BISHOP KINSOLVING'S ILLNESS

AUSTIN, TEXAS—The Rt. Rev. George Herbert Kingsolving, D.D., Bishop of Texas, is confined to the episcopal residence in Austin, having suffered a relapse. He had hoped to go East for the winter with his son, the Rev. W. Ovid Kingsolving, but his physicians have forbidden him to leave Austin. The Bishop will celebrate his seventy-seventh birthday in April.

He is taking a complete rest, giving attention only to the most urgent business matters.

A MILLION IN SIGHT

WASHINGTON, D. C.—That a million dollars was in sight for the deficit of the National Church was the message of the Presiding Bishop, the Most Rev. J. G. Murray, D.D., at a luncheon for the clergy after the Epiphany service in the National Cathedral in Washington, January 7th.

Bishop Murray, assisted by the Rt. Rev. J. E. Freeman, D.D., Bishop of the Diocese, and the Rt. Rev. P. M. Rhinelander, D.D., canon of the Cathedral, was the celebrant at the service, and was the preacher. His subject was The Importance of Worship, and he said that the worship and the honor of God was the sole justification either of the great Cathedral in which they stood, or of a little chapel anywhere. All manifestations of God, he said, repeat that man's supreme purpose is to honor God. The Bethlehem Chapel, in which the service was held, was filled, there being fifty clergymen in the procession.

At the luncheon for the clergy which followed the Primate spoke frankly and hopefully. He said that the pledges for the Budget of the Church were encouraging. He deprecated the theory that financial appeals destroy spirituality. He stated that he has urged the utmost economy at the National Headquarters in New York. In regard to his own program he said that he intends to visit the Missionary Districts, and all Dioceses that desire him. He wishes to be in close touch with all parts of the Church, which, he said, must have a feeling of oneness.

Bishop Murray was enthusiastically received by both the Diocese and the city of Washington. Bishop Freeman has pledged the Primate his full support.

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BISHOP CAMPBELL PONTIFICATES

BOSTON, MASS.—The Rt. Rev. Robert E. Campbell, Bishop of Liberia, pontificated at solemn Benediction at the Church of St. John the Evangelist, Boston, on Thursday evening, January 7th, after which he was the guest of honor at the semi-annual parish party of the mission Priests of the Society of St. John the Evangelist. In his sermon the Bishop described the work of the Church in Liberia, and especially her responsibility in the social and economic revolution which he believes the great influx of American capital will bring to that country.

During his visit to Boston, Bishop Campbell was the guest of the Rev. William C. Robertson, former rector of Christ Church, Chattanooga, Tenn., and Mrs. Robertson. The Bishop expects to sail for his missionary district the 30th of this month.

ANNUAL MEETING OF THE CHURCH PERIODICAL CLUB

NEW YORK, N. Y.—The annual meeting of the Church Periodical Club will be held on Monday, January 25th, at eleven o'clock, in St. Thomas' Parish House, 53d Street and Fifth Avenue, New York. The speaker will be Bishop Campbell, the new Bishop of Liberia. Bishop Campbell, who has already had experience at the Holy Cross Mission in Liberia, is returning at an interesting time. Plans now being made for the development of Liberia, both commercial and educational, will afford tremendous possibilities for the development of the Church's work there. Lest this great opportunity be lost, it is resolved to support Bishop Campbell in every possible way.

THE EVALUATION COMMITTEE

NEW YORK, N. Y.—The General Convention gave direction that the newly elected Presiding Bishop should, after the beginning of his term of office, appoint a commission to evaluate the work of the National Council, including all its missionary enterprises and other activities. The Presiding Bishop has designated as the members of that commission the Bishop of Central New York, chairman, the Bishop Coadjutor of Iowa, the Bishop of Pittsburgh, the Rev. Thomas Casady, Omaha, the Rev. Drs. Frank H. Nelson, Cincinnati, and Edmund P. Dandridge, Nashville, Messrs. Frederic C. Morehouse, Milwaukee, Quincy Bent, Bethlehem, and Warren Kearny, New Orleans.

WASHINGTON CANON SECRETARY

WASHINGTON, D. C.—The appointment of the Rev. Franklin J. Bohanan, D.D., former Dean of Trinity Cathedral, Easton, Md., as Canon of Washington Cathedral and Field Secretary of the National Cathedral Association has just been announced by the Bishop of Washington to take effect January 1, 1926. Canon Bohanan will establish his office on Mt. Saint Alban and will take personal charge of a comprehensive program to increase the membership and activities of the Association throughout the United States. He will enlist the cooperation of the present committees in many of the principal cities and will organize new committees. The ultimate objective which the Cathedral authorities have in mind is to increase the membership of the National

Cathedral Association from 5,000 to 50,000 men and women, who by their prayers, interest, and annual offerings will hasten the completion of Washington Cathedral.

It is expected that Canon Bohanan will have the assistance of several clergymen in carrying on the organization work. He will be glad to hear from local committees and individual members of the Association who wish to suggest opportunities for illustrated lectures, informal addresses, or other means of presenting the story of the National Cathedral Association in their communities.

A CONSECRATION AND AN INSTITUTION

BRIDGEPORT, CONN.—The Rt. Rev. C. B. Brewster, D.D., Bishop of Connecticut, assisted by the Rt. Rev. E. C. Acheson, D.D., his suffragan, and a number of other clergymen, consecrated the new Trinity Church, Bridgeport, January 5th, and instituted its new rector, the Rev. Charles Mercer Hall.

The customary ceremonies were followed in both services. A projected out-of-doors procession into the church had to be abandoned, however, on account of rain. At the Bishop's entrance, he blessed the doors, their hinges, and the walls with holy water. When the doors were opened to him, he anointed them with chrism. The Bishop was vested in cope and mitre.

The sermon was delivered by the Rev. Frederic C. Powell, S.S.J.E. The service was completed by a solemn High Mass, at which the Festival Mass composed by Prof. Joyce, the choirmaster, was sung.

A luncheon was served in the parish house after the service to the guests of the parish, at which a number of short speeches were made.

WORLD CONFERENCE PAMPHLETS

INFORMATION having been given in the London letter of THE LIVING CHURCH recently that copies of the draft Agenda and other documents relating to the World Conference on Faith and Order could be obtained from an English address, THE LIVING CHURCH is asked to remind American Churchmen that they may also be obtained without charge from the Secretariat, Box 226, Boston.

RUSSIAN VESPER SERVICE IN DETROIT

DETROIT, MICH.—The Russian Vesper Service, held under the auspices of the Foreign Born Americans Division of the Diocese of Michigan, on January 3d at St. Paul's Cathedral, Detroit afforded much pleasure to a large and reverent congregation composed of Americans and Russians. The music, beautifully sung by the choir of All Saints', the Russian Cathedral, made a deep impression on all hearers. As Bishop Page was present, the choir sang all the special antiphons which are usually rendered when a Bishop is present.

The Very Rev. Fr. Gavriloff, the Dean of the Russian Cathedral, conducted the service, assisted by two other Russian priests. In an impressive address, afterwards translated into English, he pointed out that such gatherings as the present brought out the essential unity of the Orthodox Church with our own, and would, he hoped and believed, serve to draw us more closely together.

Bishop Page, taking as his text "Let us



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sing unto the Lord a new song," brought out the same thought upon other lines. He pointed out that in spite of what, for lack of understanding, might appear to us as strange and exotic, the essentials of worship were the same to all of those present, of whatever language and whatever creed. To all of us the altar, the cross upon it, the book of the Gospels, have the same meaning. We are all singing the same Psalm of praise to our common Father. It is only the diversity in expression which had made of what we had heard "a new song unto the Lord."

The procession included many Detroit clergymen, the Eastern Church being represented by the Rev. George Michael, of the Syrian Orthodox Church. The other priests of the Orthodox Church regretted their inability to be present, owing to Church engagements impossible to postpone.

The service had the personal approval of the Metropolitan Platon, who has a special interest in all forms of coöperation which tend to the drawing together of the sister Churches.

C. P. C. CHANGE OF ADDRESS

NEW YORK, N. Y.—After January 20th, the address of the Church Periodical Club will be changed from 2 West 47th Street to Room 704, 22 West 48th Street, New York City.

EXCEEDS AMOUNT REQUESTED

WACO, TEXAS—A Christmas offering of \$1,065 was the response of the congregation of St. Paul's Church, Waco, to the apportionment of \$850 of the \$7,000 pledged by the Diocese of Texas to meet the deficit of the National Church.

The rector, the Rev. W. P. Witsell, D.D., reports a very full observance of Christmas, including a number of special services, a cantata, a pageant, the singing of carols at institutions and down town, and other entertainments.

TEXAS DIOCESAN COUNCIL

GALVESTON, TEXAS—Six years ago the Diocese of Texas inaugurated the "big Council" idea in Trinity Parish, Galveston, Texas, with a Council at which more than two thousand people registered. The Council returns to Trinity Parish this year with every promise of surpassing the 1920 Council.

The Young People's Service League leads off with its annual council, beginning with the annual Y. P. S. L. dinner, Friday night, January 22d. Following the precedent at Beaumont last year, this opening meeting will include representatives from all young people's religious organizations in Galveston. The Y. P. S. L. Council continues through Saturday and Sunday.

The College Students' Council convenes Saturday morning, continuing through Sunday. A strong program has been prepared for this council.

The Diocesan Council proper opens with the Corporate Communion Sunday morning, January 24th. The Council sermon will be preached by the Rt. Rev. Harry Tunis Moore, D.D., Bishop of Dallas, at the eleven o'clock service. The afternoon session will be given over to receiving the addresses of the Bishop and Bishop Coadjutor. Bishop Kinsolving will not be able to attend the Council, because of illness. The sessions of the Council continue through Tuesday.

The Church Service League holds its annual meeting on Monday, January 25th, meeting concurrently with the Daughters of the King. The Woman's Auxiliary meets on Tuesday. A full program has been arranged with a number of hospitality features by the people of Galveston.

In addition to the Council Preacher, Bishop Moore, the Rev. F. D. Goodwin, Secretary for Rural Work, and Miss Florence Newbold, Field Secretary for the Girls' Friendly Society, will visit the Council and make addresses on several occasions.

ACTIVITIES IN MICHIGAN

DETROIT, MICH.—During Lent this year the Diocese of Michigan will again carry out a program of Adult Religious Education in the form of Round Table Conferences for men and women. Various courses of vital interest will be given by clergy who are specialists in their subjects and by university professors. The courses for women will lay emphasis upon training for parenthood. Over 900 were enrolled in these courses last year, and it is confidently expected that the number will be over 1,000 this year. The courses for men will be held at St. John's Church, and those for women will be held at St. Paul's Cathedral.

A rural commission, to study conditions in the countryside in relation to the Church, has been appointed by Bishop Page. The members are: the Rev. Bates G. Burt, Pontiac, chairman, Thomas Johnson, State Superintendent of Public Instruction, Al Whitney Watkins, State Secretary of Agriculture, the Rev. George H. Severance, of Wyandotte (formerly archdeacon of Spokane), the Rev. George Backhurst, of St. Clair (formerly archdeacon of Duluth), and Mrs. Gertrude Vance Howard, of Bay City.

Miss Dorothy W. Hughitt, formerly Secretary of Women's Work at St. Paul's Cathedral, Detroit, has been appointed Superintendent of the Department of Social Service of the Diocese of Michigan. Her new address is 63 East Hancock Street, Detroit.

Under the leadership of the Rev. George Backhurst, a remarkable movement in week-day religious education has been inaugurated by all the churches of St. Clair, the Board of Education coöperating. All children are excused for one hour three days a week, when they go to their respective churches for religious instruction. An unusual feature of the movement, and a witness to its success, is the fact that the Lutherans have given up their parochial school, and are sending their children to the public schools, feeling that, under the new plan, there is ample provision for the training of their children in the tenets of their faith. The Rev. Mr. Backhurst is also president of the St. Clair Parent-Teachers Association.

The remarkable social service work carried on for some years at old Mariners' Church, Detroit and recently reorganized under the direction of the Rev. Harry Pearson, continues to grow in volume and efficiency. The Christmas work was of unusual interest and culminated in a pageant given in the old church under the auspices of the Girls' Friendly Society Branches of Detroit on December 21st, under the direction of Miss Phyllis Lough-ton. The title of the pageant was *The Spirit of Divine Love*. One branch of the G. F. S. brought gifts, all ready wrapped, for various institutions of the city, and in this donation hundreds of useful

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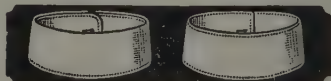
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Other institutions directly served from Mariners' Church with Christmas presents are the Welcome Home, the Tuberculosis Sanitarium, Harper Hospital, Herman Keefer Hospital, Northville Sanitarium, Eloise Infirmary, the House of Correction, St. Luke's Hospital, The Girl's Protective League, the Women's Detention Home, Wayne County Psychopathic Clinic, and the Foreign Born Sunday School at the Angell School, Highland Park.

IOWA DIOCESAN CONVENTION

DAVENPORT, IOWA.—Plans are being made for the annual Convention of the Diocese of Iowa, with the conventions of the various organizations of the Diocese, to be held at Trinity Cathedral, Davenport, early in February. The boys and young men of the diocese, under the auspices of the Junior Brotherhood of St. Andrew of Iowa will open their convention and conference Friday evening, February 5th, with a dinner, at which Bishop Morrison of Iowa, and the Rev. R. J. Campbell, of Cedar Rapids, will be the speakers. The boys will continue their sessions through Saturday, the 6th. The Young People's Fellowship of the Diocese will meet Saturday afternoon, February 6th, and, together with the Church school teachers, will have a Religious Education Dinner, at which the Rev. John W. Suter, Jr., the secretary of the National Department of Religious Education, will be the speaker.

On Sunday, February 7th, there will be the early celebration of the Holy Communion at eight o'clock, the children's Eucharist at 9:30, and the Festival celebration and sermon at eleven. The Brotherhood of St. Andrew, the Daughters of the King, and the Girls' Friendly Society will meet Sunday afternoon. Evensong will be sung at St. Katharine's School at five o'clock. In the evening there will be a mass meeting in the Cathedral. Monday, February 8th, and Tuesday, February 9th, the business sessions of the Convention and of the Woman's Auxiliary will be held. Monday evening there is to be a reception at Trinity Parish House, with a miracle play by the students of St. Katharine's School, and singing by the Glee Club of St. Luke's Hospital School of Nursing.

NEW CHURCH AT COVINGTON, VA.

COVINGTON, VA.—The congregation of Emmanuel Church, Covington, worshipped for the first time in the new church on Christmas Day. The Holy Communion was celebrated at eight o'clock in the morning and the other services were said at the usual hours. The church is unusually handsome and a source of justifiable pride on the part of the rector and people.

There are two memorial windows. A brass tablet bears this inscription: "The rose window in the chancel is dedicated to the glory of God and in memory of Robert L. Parrish, Margaret Care Parrish, and their son, Robert L. Parrish, Jr." Another tablet is inscribed: "The front window is dedicated to the glory of God and to 'All the Saints Who From Their Labors Rest.'"

The new chimes are especially attractive and were given by Mr. and Mrs. George L. Miller in memory of their son, George Lewis Miller, Jr. A brass tablet, with an inscription setting forth this fact,

has been placed in the base of the tower. There is also a handsome new organ, the gift of the Duke family.

The rector, the Rev. Robert A. Brayshaw, and Mr. E. G. Hiron, a member of the vestry, have been most active in connection with the planning and construction of the church and largely to their good judgment, careful attention, and untiring energy is due the credit for the early completion of this handsome church.

It so happens that all former rectors of Emmanuel Church are living, and it is planned to have the service of dedication in the spring and to have all of them present if possible.

A COMMUNITY SERVICE

JACKSONVILLE, FLA.—St. John's Parish, Jacksonville, the Rev. Menard Doswell, Jr., rector, has inaugurated a service to the community by the opening of a free day kindergarten in the beautiful Taliaferro Memorial Chapel. This has been made possible by the generosity of a member of the parish. The teacher is Miss Caroline Davey.

The kindergarten is intended primarily for the benefit of the children living in the neighborhood of the church, but a limited number of other children of the parish will be enrolled for a nominal fee. The entire membership will be thirty children four or five years of age.

With the opening in Jacksonville of the municipal radio broadcasting station WJAX, St. John's Church is sending out on the air its services morning and night on the second Sunday in each month. This includes choral evensong with a special musical program.

DEAN DAVIS ELECTED CANON

ST. LOUIS, MO.—The Rev. Dr. Carroll M. Davis, Domestic Secretary of the Department of Missions, was elected a Canon of Christ Church Cathedral, St. Louis, by the Cathedral Chapter, on January 6th. Dr. Davis was Dean of the Cathedral for twenty-five years, and assistant to Dean Montgomery Schuyler for seven years previous to that.

Tremendous growth in the work of the Cathedral was reported at the annual meeting, and the budget for 1926 was set at \$60,000. Plans for the erection of the Bishop Tuttle Memorial, for which a campaign was conducted a year ago, were discussed. It is to be a building in connection with the Cathedral for use of the national Church when desired, and for diocesan, parish, and community service.

PURCHASE NEW CHURCH SITE

KANSAS CITY, KANSAS.—St. Paul's Church, Kansas City, Kansas, the Rev. Carl W. Nau, rector, has decided to sell the present church site, upon which it was expected to build a new church plant, and to purchase another location further west towards the residential part of the city. A site on Eighteenth Street, some eleven blocks further west of the present location, has been purchased for \$21,000. The new site is well located, and has ample space for an adequate church, parish house, and rectory.

Building operations will now commence in the spring and it is hoped that at least the parish house unit of the new plant will be ready for occupancy next fall. The new church and parish house are expected to cost approximately \$150,000, of which amount the greater part has been covered by pledges.

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OHIO CHURCH CENTENNIAL

MARIETTA, OHIO—St. Luke's Church, Marietta, the Rev. Edgar Tiffany, rector, celebrated its centennial January 3d and 4th. The ceremonies began New Year's Day and ended with a banquet Monday evening, January 4th. The Rt. Rev. Boyd Vincent, D.D., Bishop of the Diocese, preached at the Sunday morning service, and the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor, together with the Rev. Maurice Clarke, a former rector, made addresses.

Y. P. S. L. CHRISTMAS TREE

ATLANTA, GA.—The Atlanta Young People's Service League Union, which is composed of Leagues of the ten parishes, St. Luke's, All Saints', Incarnation, St. Philip's, Epiphany, Church of Our Saviour, St. Timothy's, Kirkwood, Holy Trinity, Decatur, St. John's, College Park, and St. James', Marietta, gave a charity Christmas tree on Monday afternoon, December 21st, at Taft Hall, for one thousand poor children of Atlanta. League members worked for several months on this affair, having dressed five hundred dolls, and having purchased toys for several hundred boys. The children were also given bags of candy and fruit in addition to the presents.

MEMORIAL ORGAN DEDICATED

BRYAN, TEXAS—At a Festival Evensong on Tuesday, December 29th, a memorial organ was dedicated in St. Andrew's Church, Bryan, "to the greater glory of God and in loving memory of Della Lawrence Parker," a devoted communicant of the parish for many years.

The organ is a product of the House of Pilcher, with electro-pneumatic action, built according to specifications worked out in conjunction with the rector of the parish, the Rev. S. Moylan Bird, who is an accomplished musician. The organ has twenty-five speaking stops and contains 1,490 pipes.

Mr. Carl Wiesemann, organist of St. Matthew's Cathedral and the Scottish Rite Cathedral, Dallas, played at the service of dedication and on the next night gave an organ recital of real merit.

SOUTHERN OHIO MEMORIALS

CINCINNATI, OHIO—A number of memorials have just been presented to Trinity Church, London. First, a beautiful sterling silver golden lined ciborium has been given in memory of Jonathan and Mary Farrar by their daughter, Hannah Farrar Thomas. The second gift was vestments for the altar and chancel, given by the St. Cecilia Chapter of the Order of the Fleur de Lis, in memory of all communicants of Trinity Church who, having died in the faith, have entered into rest. This memorial, of red *Agnus Dei* satin broadcade, includes a super-frontal for the altar, the pulpit hanging, the book markers for the Holy Bible, and the markers for the altar service book. They were presented to the Bishop for dedication by Miss Florence Farrar Thomas, a granddaughter of Jonathan Farrar, one of the founders of this church.

The ciborium was executed by Gorham, of New York, and the chancel vestments by Cox Sons and Vining, of New York.

A new pipe organ has just been presented to Epiphany Church, Urbana, the Rev. W. V. Mueller, rector. It was the

gift of Mrs. David O'Brine and his sister Miss Weaver as a memorial to their mother, and to Mrs. O'Brine's husband, Dr. David O'Brine for many years an Urbana physician. The organ is of electro-pneumatic construction throughout and was manufactured by the M. P. Möller Company, of Hagerstown, Md. At the dedication of the instrument an organ recital was given by Professor Craft of Cleveland assisted by Marie Simmelick, mezzo-contralto, also of Cleveland.

CHRISTMAS IN LOUISVILLE

LOUISEVILLE, KY.—Christmas in Louisville seemed to be more generally celebrated than ever before. Particularly noteworthy was the number of churches having the Midnight Eucharist which has now become quite a general custom in the local parishes. At the Church of the Advent, which was the first to establish this service as a permanent part of the parish's life, a larger congregation than ever

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before attended this service, many standing the entire time. Immediately preceding this service, the rector dedicated and used for the first time an antique lace altar cloth and frontal of exquisite design and workmanship taken from one of the Spanish Cathedrals, which had been presented to the parish by a member of the congregation.

In accordance with the request of the Bishop, an offering in all of the parishes and missions Christmas Day was taken towards the \$8,000 pledged by him as Kentucky's share of the deficit of the National Council.

On New Year's Day a corporate communion was held at the Cathedral for both present and former members of the Acolytes' Guild, and also, at the Church of the Advent, for the Guild known as the St. Vincent's Guild. All of the active members were present and entered the church in procession to assist in the sanctuary. It was decided to make the Feast of the Circumcision the regular day for the Guild's corporate communion and admission of new members instead of St. Vincent's Day later in the month in order that college students might be present while home for the holidays. It is worthy of note that one of the members of St. Vincent's Guild expects to enter the General Seminary next year after graduating from the University of the South in June, and that several of the others, who are as yet but school boys, are seriously considering the call to the ministry.

NEWS IN BRIEF

COLORADO—Carol singing was carried out very thoroughly in Denver on Christmas Eve. Three thousand singers, in two hundred groups, were registered and the city was well covered. They sang not only in the residential districts, but also in hotel lobbies and hospital wards. A large Christmas tree was set up in the main waiting-room of the Union Station, and various groups took turns in singing there throughout the day.—Two Epiphany pageants have been given in Denver this year. Epiphany Church, had a pageant service on the night of its festival, with carols and tableaux; and St. Mark's Church had the Feast of Lights, which is a parish tradition of many years' standing. The dramatic presentation included not only the story of the Magi, but also that of Good King Wenceslaus; and ended with a candlelight procession around the darkened church.

CUBA—After serving as the first and only senior warden of Holy Trinity Cathedral, Havana, for over twenty-five years, Mr. H. A. Himely has declined reappointment on account of ill health. Mr. Himely's name is well known in the sugar markets all around the world on account of his estimates for many years of the Cuban sugar crop. The officers of the Havana Cathedral chapter for the ensuing year will be E. G. Harris, senior warden; W. L. Platt, junior warden; J. W. Stickney, registrar; and A. R. Wagstaff, treasurer.

FOND DU LAC—The members of St. John's Church school, Shawano, have presented a processional crucifix to the church. It was used for the first time in the solemn procession preceding the Christmas midnight Mass.

GEORGIA—At the annual meeting of the Savannah Ministerial Union, the Rev. David Cady Wright, rector of Christ Church, Savannah, was elected president, and presided at the first business meeting of the year, January 5th. The Rev. W. A. Jonnard, rector of St. John's Church, has been made a member of the steering committee.—The Rev. P. Lindel Tsen, of Anking, China, has been in the Diocese as a guest of the Field Department. He spoke thirteen times in five days in Savannah, including addresses made at the county penal institutions and at the Bethesda Orphanage. He went to Augusta from Savannah.

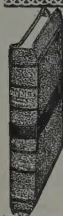
NEW JERSEY—The Plainfield Clericus met with the Rev. C. E. Kennedy, at Christ Church, South Amboy on January 4th. The paper was by the Rev. Dr. L. E. Hubbard, of Elizabeth, on The Intellectual Life of the Clergy, and drew forth a general discussion.—The Annual Meeting of the Diocesan Branch of the Woman's Auxiliary will be held at the Pro-Cathedral on Tuesday, January 19th.

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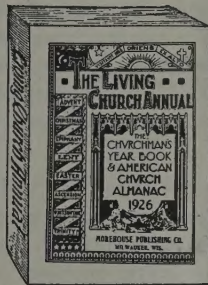
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